

**BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY**

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" الجزء العاشر (ب) "

Part Ten (b)

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CHAPTER 18 – (RARE CHAPTER) REGARDING THE IMAMS^{asws} AND THEIR^{asws} WONDERS

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن فضيل بن يسار عن ابي عبد الله عليه السلام قال ان على بن الحسين اوتى بعسل فشربه فقال والله انى لا علم من اين هذا العسل واين ارضه وانه ليمتار من قرية كذى و كذى

1 – It has been narrated to us by by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareyz, from Fazel Bin Yasaar:

Abu Abdullah^{asws} having said that: 'Ali^{asws} Bin Al-Husayn^{asws} was given honey. He^{asws} drank it and said: ' Who knows besides Allah^{azwj} from where this honey has come from, and where it has originated from, and it has the characteristics of being from such and such a town'.

(2) حدثنا على بن محمد عن محمد بن عيسى عن عبدی يرفعه إلى ابي عبد الله عليه السلام قال ابي الله ان يجرى الاشياء الا بالاسباب فجعل لكل شئ سببا وجعل لكل سبب شرحا وجعل لكل شرح مفتاحا وجعل لكل مفتاح علما و جعل لكل علم بابا ناطقا من عرفه عرف الله ومن انكره انكر الله ذلك رسول الله صلى الله عليه وآله ونحن.

2 – It has been narrated to us by by Ali Bin Muhammad, from Muhammad Bin Isa, from Abdy with an unbroken chain going up to Abu Abdullah^{asws}

Abu Abdullah said: 'Allah^{azwj} Disdains that He^{azwj} should Make things to flow without reasons. He^{azwj} has Made for everything a reason, and Made for every reason an explanation, and Made for every explanation a key, and Made for every key a knowledge, and Made for every knowledge a speaking door. Whoever recognises him^{asws} (the speaking door) has recognised Allah^{azwj}, and whoever denies him^{asws} has denied Allah^{azwj}. That (door) is the Rasool Allah^{saww} and us^{asws}'.

(3) حدثنا على ابن اسماعيل عن محمد بن عمرو بن سعيد عن بعض اصحابنا عن نصر بن قابوس قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل وظل ممدود وماء مسكوب وفاكهة كثيرة لا مقطوعة ولا ممنوعة قال يانصر انه ليس حيث تذهب الناس انما هو العالم وما يخرج منه.

3 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qaboos who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic "[56:30] And extended shade, [56:31] And water flowing constantly, [56:32] And abundant fruit, [56:33] Neither intercepted nor forbidden". He^{asws} said: 'O Nasr, it is not where the people are going (Not as people understand it to be), but rather (it's meaning is that), he^{asws} is the knowledgeable one^{asws}, and only (knowledge) comes out from him^{asws}'.

(4) حدثنا على بن اسماعيل عن محمد بن عمرو بن سعيد عن بعض اصحابنا عن نصر بن قابوس قال سألت ابا عبد الله عليه السلام عن قول الله عزوجل وبئر معطلة وقصر مشيد قال البئر المعطلة الامام الصامت والقصر المشيد الامام الناطق.

4 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qaboos who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic “[22:45] and deserted well and palace raised high”. He^{asws} said: ‘The **deserted well** is the silent Imam^{asws}, and the **palace raised high**, is the speaking Imam^{asws}’.

(5) حدثنا ابراهيم بن هاشم عن علي بن معبد عن الحسين بن خالد عن ابي الحسن الرضا عليه السلام قال سئلته فقلت قوله الرحمن علم القرآن قال ان الله علم القرآن قال قلت خلق الانسان علمه البيان قال ذاك امير المؤمنين علمه بيان كل شئ مما يحتاج الناس إليه.

5 – It has been narrated to us by Ibrahim Bin Hashaam, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid:

I asked Abu Al-Hassan Al-Reza^{asws} regarding (the Verse), “[55:1] **The Beneficent Allah, [55:2] Taught the Quran**”. He^{asws} said that: ‘Allah^{azwj} Taught the Quran’. I said, “[55:3] **He created man [55:4] Taught him the explanation**”. He^{asws} said: ‘That is Amir-ul-Momineen^{asws}. He^{azwj} Taught him^{asws} the explanation of all things that the people will need from him^{asws}’.

(6) حدثنا احمد بن محمد عن القاسم بن يحيى عن الحسن بن راشد قال سمعت ابا ابراهيم يقول ان الله اوحى إلى محمد صلى الله عليه وآله انه قد فنيتم ايامكم وذهبت دنياكم واحتجت إلى لقاء ربك فرفع النبي صلى الله عليه وآله يده إلى السماء وقال اللهم عدتكم التي وعدتني انك لا تخلف الميعاد فأوحى الله إليه ان انت احدا انت ومن تثق به فاعاد الدعاء فأوحى الله إليه امض انت وابن عمك حتى تأتي احدا ثم لتصعد على ظهره فاجعل القبلة في ظهرك ثم ادع واحس الجبل بمجيئك فإذا حسك فاعمد إلى جفرة منهن انثى وهي تدعى الجفرة تجد قرينها الطلوع وتشخب اوداجها دما وهي التي لك فمر ابن عمك ليقيم إليها فيذبحها ويسلخها من قبل الرقبة ويقلب داخلها فتجده مدبوغا وسأنزل عليك الروح وجبرئيل معه داوة و قلم ومداد ليس هو من مداد الارض يبقى المداد ويبقى الجلد لا يأكله الارض ولا يبليه التراب لا يزداد كل ما ينشر الا جدة غير انه يكون محفوظا مستورا فيأتى وحى يعلم ماكان وما يكون اليك وتمليه على ابن عمك وليكتب ويعد من تلك الدوات

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Qasim Bin yahya, from Al-Hassan Bin Rashid who said:

‘I heard Abu Ibrahim^{asws} (Imam Musa e Kazim^{asws}) say that: ‘Allah^{azwj} Revealed unto Muhammad^{saww}: “Your^{saww} worldly days are coming to an end and your^{saww} earthly life has finished, and you^{saww} have to proceed towards the meeting with your^{saww} Lord^{azwj}”. So the Prophet^{saww} raised his^{saww} hands towards the sky and said: ‘Our Allah^{azwj}, Your^{azwj} Promise, which You^{azwj} Made with me^{saww}. You^{azwj} do not Change after Committing’. Allah^{azwj} Revealed unto him^{saww} that: ‘You^{saww} come with the one^{asws} you^{saww} trust’. So he^{saww} supplicated again. O Allah^{azwj} Revealed unto him^{saww} again: “You^{saww} and the son^{asws} of your^{saww} uncle^{as} should go to the Mount Ohad, then climb from its back so that your^{saww} back would be towards the Qibla, then call the mountain to feel your^{saww} presence. When it does, take a young healthy female sheep, and then tell the son^{asws} of your^{saww} uncle^{as} to slaughter it by the neck and turn its skin and you will find inside it an insignia. So, the Spirit and Jibraeel will descend upon you^{saww}, and with him will be a paper and a pen and ink, which is not from the inks of the earth. The ink will remain, and the skin will remain, and the earth shall not devour (degrade) it nor will the dust spoil it. All that is in it will not be increased and will remain preserved, hidden.

So a Revelation will come to you^{saww} to inform you what has happened in the past and what is to transpire in the future to you^{saww}, and you^{saww} should dictate it to the son^{asws} of your^{saww} uncle^{as}, and he^{asws} should write it with that very ink.

فمضى ص حتى انتهى إلى الجبل ففعل ما امره فصادف ما وصف له ربه فلما ابتداء في سلخ الجفرة نزل جبرئيل والروح الامين وعدة من الملائكة لا يحصى عددهم الا الله ومن حضر ذلك المجلس ثم وضع على عليه السلام الجلد بين يديه وجاء به والدوات والمداد اخضر كهيئة البقل واشد خضرا وانور ثم نزل الوحي على محمد صلى الله عليه وآله وجعل يملأ على عليه السلام ويكتب على انه يصف كل زمان وما فيه و غمزه بالنظر والنظروخبره بكل ماكان وما هو كائن إلى يوم القيمة وفسر له اشياء لا يعلم تأويلها الا الله والراسخون في العلم

So, he^{saww} went until he^{saww} ended up at the mountain and did what he^{saww} had been Ordered to do. He^{saww} encountered whatsoever that his^{saww} Lord^{azwj} had Described to him^{saww}. When he^{saww} began to slice the sheep, Jibraeel and the Spirit descended, along with a number of the Angels whose number is not known, except to Allah^{azwj}, and they were present in that gathering. Then Ali^{asws} placed the skin in front of him^{asws}, and got prepared to write upon it by the ink, which was green like the vegetables, and even greener and more illuminating. Then Revelation descended upon Muhammad^{saww}, and he^{saww} went on to dictate to Ali^{asws}, and he^{asws} wrote upon it the description of every era and whatever was regarding it and information of all that which had happened and that which was going to happen up to the Day of Judgement. And he^{saww} explained to him^{asws} things whose interpretation is not known to any but Allah^{azwj} and those who are firmly rooted in the knowledge (*Al-Rasikoon Fil Ilm*).

فاخبره بالكائنين من اولياء الله من ذريته ابدًا إلى يوم القيمة واخبره بكل عدو يكون لهم في كل زمان من الازمنة حتى فهم ذلك وكتب ثم اخبره بامر يحدث عليه وعليهم من بعده فسأله عنها فقال الصبر الصبر واوصى الاولياء بالصبر واوصى إلى اشياهم بالصبر و التسليم حتى يخرج الفرج واخبره باشرط اوانه واشراط تولده وعلامات تكون في ملك بنى هاشم فمن هذا الكتاب استخرجت احاديث الملاحم كلها أو صار الوصي إذا افضى إليه الامر تكلم بالعجب.

So he^{saww} informed him^{asws} of what is to transpire with the Guardians of Allah^{azwj} from his^{asws} descendants, from the beginning up to the Day of Judgement, and informed him^{asws} of everyone who will be an enemy to him^{asws}, in every era or the eras until he^{asws} understood that and wrote it down. Then he^{saww} informed him^{asws} of the events that will transpire with him^{asws} and with them^{asws} (his^{asws} descendants^{asws}) from after him^{asws}. So he^{asws} asked about it. He^{saww} said: 'The patience, the patience, and I^{saww} bequeath the patience to the successors^{asws} and to submit until such time as the coming of the relief (Al-Qaim^{asws}). And he^{saww} informed him^{asws} of the signs of his^{asws} time, and the signs of the generation, and the portents (signs), which will take place during the kingdom of the Clan of Hashim. So, from this Book, he^{asws} could extract all the epic events, or if it goes to the successor^{asws} when the Command comes to him^{asws}, he^{asws} speaks of wonders.

(7) حدثنا احمد بن محمد عن ابن سنان عن مرآزم وموسى بن بكر قالوا سمعنا ابا عبد الله يقول انا اهل بيت لم يزل الله يبعث منا من يعلم كتابه من اوله إلى اخره وانا عندنا من حلال الله وحرامه ما يسعنا كتماننا ما نستطيع ان تحدث به احد.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Maraazim and Musa Bin Bakr who said:

'We heard Abu Abdullah^{asws} say: 'With regards to the People^{asws} of the Household, Allah^{azwj} never Ceased to Send from us^{asws}, the one^{asws} who knows His^{azwj} Book from

its beginning to its end, and that in our^{asws} possession is the Permissibles of Allah^{azwj} and His^{azwj} Prohibitions and what is to conceal and what is to reveal from that which is going to occur (until the Hereafter).

(8) حدثنا الحسن بن موسى الخشاب عن اسماعيل بن مهران عن عثمان بن جبلة عن كامل التمار قال كنت عند ابي عبد الله عليه السلام ذات يوم فقال له يا كامل اجعل لنا اربابا نؤب إليهم ونقول فيكم ما شئنا قال فاستوى جالسا ثم قال وعسى ان نقول ما خرج اليكم من علمنا الا الفا غير معطوفة

8 – It has been narrated to us by Al-Hassan Bin Musa Al-Khashaab, from Ismail Bin Mahraan, from Usmaan Bin Jabalah, from Kaamil Al-Tammar who said:

‘One day I was in the presence of Abu Abdullah^{asws}, he^{asws} said: ‘O Kaamil, (Allah^{azwj}) has Made us ‘Arbaab’ (sustainer of people) and have Asked people to turn to us and then said, our knowledge is unique and it does not help if one tries to seek it from (others) thousands.

(9) حدثنا محمد بن الحسين عن احمد بن محمد بن محمد بن ابى نصر عن عبد الكريم عن محمد بن مسلم عن ابي جعفر عليه السلام قال جاء اعرابي حتى قام على باب المسجد فتوسم فرأى ابا جعفر فعقل ناقتة ودخل وجثى على ركبتيه وعليه شملة فقال أبو جعفر عليه السلام من اين جئت يا اعرابي قال جئت من اقصى البلدان قال أبو جعفر عليه السلام البلد اوسع من ذاك فمن اين جئت قال جئت من احقاف عاد قال نعم فرأيت ثمة سدره إذا مر التجار بها استظلوا بفيها قال وما علمك جعلني الله فداك قال هو عندنا في كتاب واى شئ رأيت ايضا

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Muhammad Bin Muslim:

Abu Ja’far^{asws} said: ‘An Arabi¹ went and stood at the door of the Masjid. He looked expectantly at Abu Ja’far^{asws}, tied up his camel, and came up and kneeled in front of him, and he had a ‘Shamla’ (garment) on him. Abu Ja’far^{asws} said: ‘Where do you come from, O Arabi?’ He said, ‘I come from a country far away’. Abu Ja’far^{asws} said: ‘The country is bigger than that, so where do you come from?’ He said, ‘I come from the caves of Aad’. He^{asws} said: ‘Yes, so have you seen a cave that when the traders pass by they take shelter in it with their goods?’ He said, ‘Who has taught you^{asws}, may Allah^{azwj} Make me to be sacrificed for you^{asws}?’ Imam^{asws} said: ‘It is in a Book which is in our^{asws} possession and everything else that you have seen as well’.

قال رأيت واديا مظلما فيه الهام واليوم لا يبصره قعره قال وتدرى ما ذاك الوادي قال لا والله ما ادرى قال ذاك برهوت فيه نسمة كل كافر ثم قال ابن بلغت قال فقطع بالاعرابي فقال بلغت قوما جلوسا في مجالسهم ليس لهم طعام ولا شراب الا البان اغنامهم فهي طعامهم وشرابهم ثم نظر إلى السماء فقال اللهم العنه فقال له جلساؤه جعلنا فداك قال هو قابيل يعذب بحر الشمس وزمهرير البرد ثم جائه رجل آخر فقال له رأيت جعفر فقال الاعرابي ومن جعفر هذا الذى يسئل عنه قالوا ابنه قال سبحان الله ما اعجب هذا الرجل يخبرنا من خير السماء ولا يدري اين ابنه.

He said, ‘I have seen a dark valley in which are reptiles and owls, and its bottom cannot be seen’. Imam^{asws} asked: ‘Do you know what that valley is?’ He replied, ‘No, by Allah^{azwj}, I do not know’. Imam^{asws} said: ‘That is *Barhoot* in which is every infidel’. Then he said, ‘Who told you^{asws}?’ Imam^{asws} turned away from the Bedouin and said: ‘I^{asws} reached a people and sat in their gathering. They did not have with them any food except for the milk of their sheep, and that was their food and their drink’.

¹ A villiager

Then he^{asws} looked at the sky and said: 'Our Allah^{azwj}, curse him'. So the people sitting around him^{asws} said, 'May we be sacrificed for you'. Imam^{asws} said: 'He is Kabeel^{la} who is being punished by the heat of the sun and the bitter cold'. Then another man came, so he^{asws} said to him: 'Have you seen Ja'far^{asws}?'. So the Bedouin said, 'And who is this Ja'far^{asws} that he^{asws} is asking about?' They said, 'That is his^{asws} son^{asws}'. He said, 'Glory be to Allah^{azwj}, how strange is this man. He^{asws} informs us of the news from the sky and does not know where his^{asws} son^{asws} is!'

(10) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن عبد الكريم عن محمد بن مسلم قال دخلت انا وابو جعفر مسجد الرجال فإذا بطاوس اليماني يقول لا صحابه تدرون متى قتل نصف الناس فسمعه أبو جعفر عليه السلام نصف الناس قال انما هو ربع الناس انما هو آدم وحوا وقابيل وهابيل قال صدقت يابن رسول الله صلى الله عليه وآله

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Muhammad Bin Muslim who said:

'I and Abu Ja'far^{asws} entered the Masjid which was full of men and there was Tawoos Al-Yamani saying to his companions, 'Do you all know when half the people were killed?' Abu Ja'far^{asws} heard him say 'half the people', so he^{asws} said: 'But rather it was a quarter of the people. There were Adam^{as}, and Hawwa^{as}, and Habeel^{as} and kabeel^{la}'. He (Tawoos) said, 'You^{asws} have spoken the truth, O son^{asws} of the Rasool² Allah^{saww}'.

قال محمد بن مسلم قلت في نفسي هذه والله مسألة قال فغدوت إليه في منزله فلبس ثيابه واسرح له قال فبدأنى بالحديث قبل ان اسأله فقال يا محمد بن مسلم ان بالهند وبتلقا الهند رجل يلبس المسوح مغلوله يده إلى عنقه موكل به عشرة رهط تقنى الناس ولا يفنون كل ما ذهب واحد جعل مكانه آخر يدور مع الشمس حيث ما دارت يعذب بحر الشمس وزمهير البرد حتى تقوم الساعة قد قلت وماذا جعلني الله فداك قال ذاك قابيل.

Muhammad Bin Muslim said, 'I said to myself, 'This is a problem'. I came to his^{asws} house and he^{asws} put on clothes for relaxation. He^{asws} started narrating to me before I could question him^{asws}. He^{asws} said: 'O Muhammad Bin Muslim, in India there are free people who have clothed a man in black clothes and tied up his hands behind his neck, and a group of ten people have been assigned to him. The people die but the group remains, as one man is replaced by another one to take his place when he dies. They turn his face towards the sun wherever it goes, punishing him by the heat of the sun, and the bitterness of the cold up until the Establishment of the Hour'. So I said, 'Who is that, may Allah^{azwj} Make me to be sacrificed for you^{asws}'. He^{asws} said: 'That is Kabeel'.

(11) حدثنا محمد بن عبد الجبار عن البرقى عن فضالة بن ايوب عن عبيده قال قلت لابي جعفر عليه السلام ان سالم بن ابي حفصه قال اما بلغك انه من مات ليس له امام مات ميتة جاهلية فقلت بلى فقال من امامك قلت انتمى آل محمد قال فقال والله ما اسمعك عرفت اماما قال فقال أبو جعفر عليه السلام ويح من سالم يدري سالم ما منزلة الامام اعظم وافضل مما يذهب إليه سالم والناس اجمعون وانه لم يميت منا ميت قط الا جعل الله من بعده ممن يعمل مثله عمله وتسير بسيرته ويدعوا إلى مثل الذى دعا إليه وانه لم يمنع الله ما اعطى داود ان يعطى سليمان افضل مما اعطى داود.

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat Bin Ayub, from Ubeyda who said:

² Messenger of

'I said to Abu Ja'far^{asws} that, 'Saalam Bin Abu Hafs said, 'Has it reached you that the one who dies, and he has no Imam^{asws} for him, has died the death of an ignorant one?' I said, 'Yes'. He said, 'Who is your Imam^{asws}? I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}. He said, 'By Allah^{azwj}, what I hear from you, is what I understand to be an Imam^{asws}'.

Abu Ja'far^{asws} said: 'Woe upon Saalam. Does Saalam know what is the status of the Imam^{asws}? The Imam^{asws} is greater and higher than what Saalam and all the people together make it out to be, and he^{asws} (the Imam) from us^{asws} does not pass away at all, except that, Allah^{azwj} Appoints one^{asws} from (us^{asws}) after him^{asws} whose actions are similar to his^{asws} actions, and will walk on his^{asws} path, and will call to (people) in a similar way to which he^{asws} (his^{asws} predecessor) called to, and he^{asws} has not been prevented from what Allah^{azwj} has Granted to Dawood^{as}, that he^{as} granted to Suleiman^{as}, greater than what had been Granted to Dawood^{as}'.

(12) حدثنا محمد بن عبد الجبار عن ابي عبد الله البرقي عن فضالة عن عبد الحميد بن نصر قال قال أبو عبد الله ينكرون الامام المفترض الطاعة ويجحدون به والله ما في الارض منزلة اعظم عند الله من مفترض الطاعة وقد كان ابراهيم دهرًا ينزل عليه الامر من الله وما كان مفترض الطاعة حتى بدا الله ان يكرمه ويعظمه فقال اني جاعلك للناس اماما فعرف ابراهيم ما فيها من الفضل قال ومن ذريتي فقال لا ينال عهدي الظالمين قال أبو عبد الله أي انما هي في ذريتك لا يكون في غيرهم.

12 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat, from Abdul Hameed Bin Nasr who said:

'Abu Abdullah^{asws} said: 'He is denying the obligatory obedience to the Imam^{asws}, and he is fighting against it. By Allah^{azwj}, there is nothing in the earth greater in the Presence of Allah^{azwj} than the obligatory obedience, and Ibrahim^{as} was around for a long time. The Command Descended upon him^{as} from Allah^{azwj}, and there was no obligatory obedience until Allah^{azwj} Honoured him^{as} and Made him^{as} greater. He^{azwj} Said: **"[2:124] Surely I will make you an Imam of men"** Ibrahim^{as} realised what it contains of the preference. He^{as} said: **'And of my offspring? My covenant does not include the unjust, said He"**. Abu Abdullah^{asws} said: 'But it is to be in his^{as} (holy) descendants, and it will not be (reach) in others'.

(13) حدثنا عبد الله ابى القاسم عن حماد بن عيسى عن الحسين بن المختار القلانسي عن ابي بصير عن ابي جعفر عليه السلام في قوله وآتيناهم ملكا عظيما فقال الطاعة المفروضة.

13 – It has been narrated to us by Abdullah Abu Al-Qasim, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar Al-Qalanasy, from Abu Baseer:

Abu Ja'far^{asws}, regarding Allah's^{azwj} Statement **"[4:54] and We have given them a grand kingdom**, said: ' (its regarding) the obligatory obedience (to an Imam^{asws})'.

(14) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن ابي جعفر عليه السلام في قوله وآتيناهم ملكا عظيما فقال الطاعة المفروضة.

14 – It has been narrated to us by Yaqoub Bin Yazeed, who has said from Ibn Abu Umeyr:

Abu Ja'far^{asws}, regarding His^{azwj} Statement: **"[4:54] and We have given them a grand kingdom"**, said: ' (its about) the obligatory obedience (to a Divine Imam^{asws})'.

(15) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن منصور عن فضيل الأعور عن أبي عبيدة الحذاء قال كنا زمان أبي جعفر حين مضى عليه السلام نردد كالغنم لاراعى لها فلقينا سالم بن أبي حفصة فقال يا أبا عبيدة من أملك قال أئمتي آل محمد صلى الله عليه وآله فقال هلكت واهلكت أما سمعت أنا وانت وأبا جعفر عليه السلام فهو يقول من مات ليس له امام مات ميتة جاهلية قلت بلى لعمرى لقد كان ذلك ثم بعد ذلك بثلاث أو نحوها دخلنا على أبي عبد الله عليه السلام فرزق الله لنا المعرفة فدخلت عليه فقلت له لقيت سالما فقال لي كذا وكذا وقلت له كذا وكذا فقال أبو عبد الله عليه السلام يا ويل لسالم يا ويل لسالم ثلاث مرات أما يدري سالم ما منزلة الامام الاعظم مما يذهب إليه سالم والناس اجمعين يا أبا عبيدة انه لم يميت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير مثل سيرته ويدعو إلى مثل الذي دعا إليه يا أبا عبيدة انه لم يمنع الله ما اعطى سليمان افضل ما اعطى ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب قال قلت ما اعطاه الله جعلت فداك قال نعم يا أبا عبيدة انه إذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم داود وسليمان لا يسئل الله الناس بينة.

15 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Hazaa who said:

It was the era of Abu Ja'far^{asws} when he^{asws} had just passed away (met martyrdom), and we were like sheep with no shepherd to them. I met Saalam Bin Abu Hafs. He said, 'O Ubeyda, who is your Imam^{asws}?' I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

He said, 'You have perished and caused others to perish, but I have, have you not hear from Abu Ja'far^{asws}, who has said: 'One who dies and he has not an Imam^{asws} for him, has died the death of 'Jahiliya' (without religion)?' I said, 'Yes, by my life, it has been like that, and also (I have heard) a third one (similar to this). But let us go to Abu Abdullah^{asws}'.

Allah^{azwj} will Give us the sustenance of understanding. I came to him^{asws} and said to him^{asws}, 'I met Saalam. He said to me such and such, and I said to him such and such'. Abu Abdullah^{asws} said: 'Woe be unto Saalam, Woe be unto Saalam', three times, 'But, does Saalam know what is the status of the Imam^{asws}?'.

An Imam^{asws} is greater than what Saalam takes it to be, and what all the people do. O Abu Ubeyda, he^{asws} from us^{asws} does not pass away until he^{asws} leaves behind one^{asws} after him^{asws} who will act similarly to his^{asws} actions, and walks on the path similar to his^{asws}, and calls to that similar to what he^{asws} called to. O Abu Ubeyda, he^{asws} has not been prevented from what Allah^{azwj} Granted to Suleiman^{as}, in fact higher than what he^{as} was given'. Then he^{asws} recited: **"[38:39] This is Our free gift, therefore give freely or withhold, without reckoning"**. I said, 'What Allah^{azwj} Gave?' He^{asws} said: 'Yes, O Abu Ubeyda! When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes the stand, he^{asws} will judge by the Judgement of Dawood^{as} and Suleiman^{as}. He^{as} will not ask the people for (any) proof (but issue judgements based on Divine Proofs)'.

(16) حدثنا الحسن بن علي عن عبيس بن هشام عن عبد الله بن الوليد عن الحرث بن المغيرة النضري قال سمعت أبا عبد الله عليه السلام يقول لا يكون الارض الا وفيها عالم يعلم مثل علم الاول وراثة من رسول الله صلى الله عليه وآله ومن على بن أبي طالب عليه السلام يحتاج الناس إليه ولا يحتاج إلى احد.

16 – It has been narrated to us by Al-Hassan Bin Ali, from Ubeyd Bin Hashaam, from Abdullah Bin Al-Waleed, from Al-Hars Bin Mugheira Al-Nazary who said:

'I heard Abu Abdullah^{asws} say: 'The earth will never be except that in it is a knowledgeable one^{asws} who has the knowledge similar to the first one^{asws}, and inherited from the Rasool Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}. The people are dependent on him^{asws} but he^{asws} is not needy to anyone'.

(17) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن أبي بصير عن أبي عبد الله عليه السلام قال قلت له فقد اتينا آل إبراهيم الكتاب والحكمة واتيناهم ملكا عظيما قال ما هو قال قلت انت اعلم جعلني الله فداك قال طاعة الله مفروضة.

17 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who says:

'I asked Abu Abdullah^{asws} (about the Verse) **“[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.”** Imam^{asws} said: 'What is it?' I said, 'You^{asws} know (what I would like to know), may Allah^{azwj} Make me to be sacrificed for you^{asws}'. He^{asws} said: 'Obedience (to an Imam^{asws} being made) Obligatory by Allah^{azwj}'.

(18) حدثنا محمد بن الحسين عن احمد بن النضر عن أبي نجران عن أبي جميله عن مالك الجهني قال قلت لأبي جعفر عليه السلام واوحى إلى هذا القرآن لانذرکم به ومن بلغ انکم لتشهدون قال الامام منا انذر به كما انذر به رسول الله صلى الله عليه وآله.

18 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Al-Nazar, from Abu Najraan, from Abu Jameela, from Maalik Al-Jahny who said:

'I said to Abu Abdullah^{asws}, **“[6:19] and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches, do you bear witness”.** He^{asws} said: 'The Imam^{asws} from us^{asws} warns by it just as the Rasool Allah^{saww} warned by it'.

(19) حدثنا محمد بن الحسين عن محمد بن الهيثم أو عن رواه عنه أو عن بعض اصحابنا عن عمر بن يزيد قال قلت لأبي الحسن الرضا عليه السلام اني سألت اباك عن مسألة اريد ان اسئلك عنها قال وعن أي شيء تسأل قال قلت له عندك علم رسول الله صلى الله عليه وآله وكتبه وعلم الاوصياء وكتبهم قال فقال نعم واكثر من ذاك سل عما بدالك.

19 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Al-Haysam, from one of our companions, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'I asked your^{asws} father^{asws}, and I want to ask you^{asws}. He^{asws} said: 'And about which thing did you want to ask?' I said to him^{asws}, 'With you^{asws} is the knowledge of the Rasool Allah^{saww}, and his^{saww} Books, and knowledge of the successors^{as} and their^{as} Books'. He^{asws} said: 'Yes, and much more than that. Ask, whatsoever that occurs to you'.

(20) حدثنا محمد بن الحسين عن الحسن بن محبوب عن العلاء عن عبد الله بن أبي يعفور عن أبي عبد الله عليه السلام قال كان علي بن أبي طالب عليه السلام عالم هذه الامة والعلم يتوارث وليس يمضي منا احد حتى يرى من ولده من يعلم علمه ولا تبقى الارض يوما بغير امام منا تفرع إليه الامة قلت يكون امامان قال لا الا واحدهما صامت لا يتكلم حتى يمضي الاول.

20 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Al-A'ala, from Abdullah Bin Abu Ya'four who has narrated:

Abu Abdullah^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} was the knowledgeable one of this community, and the knowledge is inherited, and not one of us^{asws} passes away until he^{asws} sees from his^{asws} sons, the one^{asws} who knows it, and the earth does not remain for a single day without an Imam^{asws} from us^{asws} to whom^{asws} the nation has to resorts to'. I said, 'Can there be two Imams^{asws}?'. He^{asws} said: 'No, except that one^{asws} of the two^{asws} will be silent. He^{asws} will not speak until after the first one^{asws} passes away'.

(21) حدثنا العباس بن معروف عن حماد بن عيسى عن ربيع عن فضيل بن يسار قال سمعت ابا جعفر عليه السلام يقول كلما لم يخرج من هذا البيت فهو باطل.

21 – It has been narrated to us by Al-Abbas Bin ma'rouf, from Hamaad Bin Isa, from Rabi'e, from Fazeyl Bin Yasaar who said:

'I heard Abu Ja'far^{asws} say: 'Everything that has not come out from this Household, is false'.

(22) حدثنا احمد بن محمد عن الحسن بن علي الوشا قال رأيت ابا الحسن الرضا عليه السلام وهو ينظر إلى السماء ويتكلم بكلام كأنه كلام الخطاطيف ما فهمت منه شيئا ساعة بعد ساعة ثم سكت.

22 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washa who said:

'I saw Abu Al-Hassan Al-Reza^{asws} and he^{asws} was looking at the sky and he^{asws} was speaking in a language like the language of 'Al-Khatateef', minutes after minutes, then was silent. I did not understand anything from it'.

(23) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن النضر بن سويد عن هارون عن عبد الله بن عطا عن ابي عبد الله عليه السلام قال نحن اولوا الذكر واولو العلم وعندنا الحلال والحرام.

23 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Haroun, from Abdullah Bin Ataa who said:

Abu Abdullah^{asws} having said: 'We^{asws} are of the 'Ahl Ul Zikr' (People of Divine Remembrance) and the People^{asws} of the Knowledge, and with us^{asws} is the Permissible and the Prohibited'.

(24) وجدت في بعض رواية اصحابنا في كتاب رواه عن عبد الله بن احمد عن بكر بن صالح عن اسماعيل بن عباد النضري عن تميم عن عبد المؤمن عن ابي جعفر عليه السلام قال قلت له لم سمى امير المؤمنين عليه السلام امير المؤمنين فقال لى لان ميرة المؤمنين هو منه كان يميزهم العلم.

24 – And I found it in a report from one of our companions in a book, reporting from Abdullah Bin Ahmad, from Bakr Bin Saleh, from Ismail Bin Abaad Al-Ansaary, from Tameem, from Abdul Mo'min, who has narrated:

'I asked from Abu Ja'far^{asws}, 'Why is Amir-ul-Momineen^{asws} called Amir-ul-Momineen^{asws}?'. He^{asws} said to me: 'Because he^{asws} is the 'Meerat' (supplier) of the believers. He^{asws} supplies the knowledge to them'.

(25) حدثنا أبو محمد عن عمران بن موسى بن جعفر البغدادي عن علي بن اسباط عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي عبد الله عليه السلام **هذا صراط على مستقيم** قال هو والله على هو والله على الميزان والصرط.

25 – It has been narrated to us by Abu Muhammad, from Umraan Bin Musa Bin Ja'far Al-Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has narrated:

Abu Abdullah^{asws} was asked regarding **“[36:4] On a right way”** (This Verse exists differently in the Quran) . He^{asws} said: ‘By Allah^{azwj}, he^{asws} is Ali^{asws}. By Allah^{azwj} Ali^{asws} is the Scale (Al-Mizaan) and the Path (Al-Siraat)’.

(26) حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبي عن أبي عبد الله عليه السلام قال قال لي كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمحل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلبي عما بدا لك قال فانسييت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

26 – It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: ‘How many names are there in the Quran for Muhammad^{saww}?’ I said, ‘Two names or three’. He^{asws} said: ‘O Kalby, for him^{saww} there are ten names. **[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one of the messengers [36:4] On a right way; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddassir); [65:10] Allah has indeed revealed to you a reminder (Zikr), [65:11] A Messenger”**.

The Reminder (Al-Zikr) is a name from the names of Muhammad^{saww}. We^{asws} are the People^{asws} of the Reminder (Ahl Ul Zikr). Ask, O Kalby, of what has appeared to you’. He said, ‘By Allah^{azwj}, I forgot the Quran, all of it. I did not memorise a letter from it, to ask him^{asws} about it’.

(27) حدثنا عبد الله بن جعفر بن محمد عن عيسى عن داود النهدي عن علي بن جعفر عن أبي الحسن عليه السلام انه سمعه يقول لو اؤذن لاخبرنا بفضلنا قال قلت له العلم منه قال فقال لي العلم ايسر من ذلك.

27 – It has been narrated to us by Abdullah Bin Ja'far Bin Muhammad, from Isa, from Dawood Al-Nahdy, from Ali Bin Ja'far, who has narrated:

'Abu Al-Hassan^{asws} having said: 'Had we^{asws} found listeners, we^{asws} would have informed them of our^{asws} virtues'. I said to him^{asws}, 'The knowledge is part of it?' He^{asws} said to me: 'The knowledge is easier (to bear) from that'.

(28) حدثنا موسى بن الحسن بن احمد بن الحسن بن ابراهيم عن عبد الله بن بكير عن عمير بن يزيد عن سليمان بن خالد عن ابي عبد الله عليه السلام قال كان معه أبو عبد الله البلخي في سفر فقال له انظر هل ترى ههنا جبا فنظر البلخي يمنا ويسرة ثم انصرف فقال ما رأيت شيئا قال بلى انظر فعاد ايضا ثم رجع إليه ثم قال عليه السلام باعلى صوته الا يا ايها الجب الزاخر السامع المطيع لربه اسقنا مما جعل الله فيك قال فنبع منه اعذب ماء واطيبه وارقه واحلاء فقال له البلخي جعلت فداك سنة فيكم كسنة موسى.

28 – It has been narrated to us by Musa Bin Al-Hassan, from Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bakeyr, from Umeyr Bin Yazeed, from Suleyman Bin Khalid, who has narrated:

'Abu Abdullah^{asws} said, 'Abu Abdullah Al-Balkhy was with him^{asws} on a journey. He^{asws} said to him: 'Look around, do you see a pit over here?' Al-Balkhy looked to the right and to the left, then gave up. He said, 'I cannot see a thing'. He^{asws} said: 'Yes, look again'. Then he returned to him. Then he^{asws} said in a loud voice: 'O you rich pit, the listening one, the obedient to its Lord^{azwj}, quench our thirst from what Allah^{azwj} has Made to be in you'. The sweetest water came out from it which left him and his friend spellbound. Al-Balkhy said to him^{asws}: 'May I be sacrificed for you^{asws}'. The Sunnah among you^{asws} (Imams^{asws}) is like the Sunnah of Musa^{as}'.

(29) حدثنا محمد بن الحسين بن جعفر بن بشير عن معلى بن عثمان قال ذكر لابي عبد الله عليه السلام رجل حديثا وانا عنده فقال انهم يروون عن الرجال فرأيت كانه غضب فجلس وكان متكئا ووضع المرفقة تحت ابطينه فقال اما والله انا ينالهم ولنحن اعلم به منهم ولكن انما نسلّمهم لنوركه عليهم ثم قال اما لو ارأيت روغان ابي جعفر عليه السلام حيث يراوغ يعني الرجل لعجبت من روغانه.

29 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Moala Bin Usmaan who said:

'A man mentioned to Abu Abdullah^{asws} a Hadith whilst I was in his^{asws} presence. He said, 'This has been reported from the people'. I saw him^{asws} as though he^{asws} was angry. He^{asws} sat up, and he had been leaning on the pillow under his^{asws} arm. He^{asws} said: 'But, by Allah^{azwj}, I^{asws} have taught them this, and we^{asws} are more learned about it than they are, but they should just submit to others'. Then he^{asws} said: 'But, have you seen the avoidance of Abu Ja'far^{asws} where he^{asws} avoided the meanings of the men. I wonder at his^{asws} avoidance'.

(30) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسن بن فضاله عن القاسم بن يزيد عن محمد بن مسلم قال سألته عن ميراث العلم ما بلغ اجوامع العلم ام يفسر كل شئ في هذا الامور التي يتكلم فيها الناس من الطلاق والفرايض فقال ان عليا كتب العلم كله والفرايض فلو ظهر امرنا لم يكن من شئ الا وفيه سنة يمضيها.

30 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Hassan, from Fazaalah, from Al-Qasim Bin Yazeed, from Muhammad Bin Muslim who said:

'I asked him^{asws} about inheritance of the knowledge what has reached the gatherings, whether everything has been explained in these matters which the people speak about, from the divorce and the obligation'. He^{asws} said that: 'Ali^{asws} wrote out all the knowledge, and the obligations. If our^{asws} command appears (Al-

Mahdi^{asws}), there will be nothing except that regarding it the Sunnah will be established'.

(31) حدثنا محمد بن عبد الجبار عن عبد الرحمن عن علي بن ابي حمزة عن ابي بصير عن ابي جعفر عليه السلام قال انى لا عرف من لو قام شاطئ البحر لندب بدواب البحر وبامهاتها وخالاتها.

31 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahmaan, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

Abu Ja'far^{asws} having said: 'Were I^{asws} to stand on the sea shore, I^{asws} would know of the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts'.

(32) حدثنا احمد بن محمد عن الحسين بن سعيد عن معمر قال قلت أو تعلمون الغيب قال فقال أبو جعفر يبسط لنا فنعلم ويقبض عنا فلا نعلم.

32 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Moamar who said:

'I said, 'Do you^{asws} know the hidden (Al-Ghaib)?' Abu Ja'far^{asws}: 'Yes we^{asws} know that which He^{azwj} Uncovers for us^{asws}, except for that which He^{azwj} Keeps it from us^{asws}'.

(33) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازي عن ابي عبد الله قال سمعته يقول نحن ورثة كتاب الله ونحن صفوته.

33 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jaazy, who has narrated:

'I heard Abu Abdullah^{asws} say: 'We^{asws} are the inheritors of the Book of Allah^{azwj}, and we^{asws} are its 'elites' (owners).

(34) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن عمر عن المفضل بن صالح عن جابر عن ابي جعفر عليه السلام قال انا اهل بيت من علم الله علمنا ومن حكمه اخذنا ومن قول الصادق سمعنا فان تتبعونا تهتدوا.

34 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Umar, from Al-Mufazzal Bin Saleh, from Jabir, who has narrated:

Abu Ja'far^{asws} having said: ' We are the People^{asws} of the Household, who get to know from the knowledge of Allah^{azwj}, and it is from His^{azwj} Wisdom that we^{asws} take, and from the speech of the truthful that we^{asws} hear. The one who follows us^{asws} will find guidance'.

(35) حدثنا محمد بن الحسين عن النضر بن عبد الغفار عن ابي عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا يعنى الولاية كبر على المشركين ما تدعوهم اليه يعنى كبر على قومك يا محمد ما تدعوهم من تولية على عليه السلام قال ان الله قد اخذ ميثاق كل نبي وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبي وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فيهديههم اقتده يعنى آدم ونوحا وكل نبي بعده.

35 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah^{asws} having said that: ‘Allah^{azwj} the High Said to His^{azwj} Prophet^{saww}: **“[42:13] He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that establish the religion and be not divided therein”** It means ‘Al-Wilayah’, and **“hard to the unbelievers is that which you call them to”**, meaning, it is hard on your^{saww} community, O Muhammad^{saww}, of what you^{saww} are calling them to befriend Ali^{asws}.

Allah^{azwj} had Taken the Covenant from every Prophet^{as}, and every believer to believe in Muhammad^{saww} and Ali^{asws}, and with every Prophet^{as} by ‘Al-Wilayah’. Then He^{azwj} Said to Muhammad^{saww}: **“[6:90] These are they whom Allah guided, therefore follow their guidance”**, meaning Adam^{as} and Nuh^{as} and every Prophet^{as} after him^{as}.

(36) حدثنا ابراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله لقد اسرى بي ربي فأوحى إلى من وراء الحجاب ما أوحى وكلمني فكان مما كلمني ان قال يا محمد على الاول و على الآخر وهو بكل شى عليم فقال يا رب اليس ذلك انت اليس ذلك انت فقال فقال يا محمد صلى الله عليه وآله انا الله لا اله الا انا الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون انى انا الله لا اله الا انا الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات والارضين وانا العزيز الحكيم

36 – It has been narrated to us by Ibrahim Bin Haasham, from Al-Barqy, from Ibn Sinan, and someone else, from Abdullah Bin Sinan who said:

‘Abu Abdullah^{asws} says that the Rasool Allah^{saww} said: ‘My^{saww} Lord^{azwj}, He^{azwj} Revealed unto me^{saww} from behind the Veil what He^{azwj} Revealed, and Spoke to me^{saww} from what He^{azwj} Spoke to me^{saww}. He^{azwj} Said: “O Muhammad^{saww}, Ali^{asws} is the First and the Last and he^{asws} is a knower of everything”. He^{saww} said: ‘O Lord^{azwj}, is that not You^{azwj}, is that not You^{azwj}?’ He^{azwj} Said: “O Muhammad^{saww}, I^{azwj} am Allah^{azwj}. There is no god but I^{azwj}, the King, the Holy, the Saviour, the Guarantor, the Guardian, the Mighty, the Compeller, the Supreme. Glory be to Allah^{azwj} for there are no associates with Me^{azwj}. I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Creator, the Evolver, the Designer, for Whom^{azwj} are the Good Names. Whatsoever is in the Heavens and the earth Glorify Him^{azwj}, and I^{azwj} am the Mighty, the Wise.

يا محمد صلى الله عليه وآله انا الله لا اله الا انا الاول ولا شى قبلى وانا الآخر فلا شى بعدى وانا الظاهر فلا شى فوقى وانا الباطن فلا شى تحتي وانا الله لا اله الا انا بكل شى عليم يا محمد صلى الله عليه وآله على الاول اول من اخذ ميثاقى من الائمة يا محمد صلى الله عليه وآله على الآخر آخر من اقبط روحه من الائمة وهى الدابة التى تكلمهم يا محمد على الظاهر اظهر عليه جميع ما اوصيته اليك ليس لك ان تكتم منه شيئاً يا محمد على الباطن ابطنة سر الذى اسرته اليك وليس فيما بينى وبينك سر ازويه عن على ما خلقت من حلال أو حرام على عليم به.

O Muhammad^{saww}, I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}. The First, and there is nothing before Me^{azwj}, and I^{azwj} am the Last. There is nothing after Me^{azwj}, and I^{azwj} am the Manifest. There is nothing Higher than Me^{azwj}, and I^{azwj} am the Hidden. There is nothing below Me^{azwj}. And I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Knower of everything. O Muhammad^{saww}, Ali^{asws} is the first of the first one from the Imams^{asws} who took My^{azwj} Covenant. O Muhammad^{saww}, Ali^{asws} is the last one from the Imams^{asws} whose soul will be Captured, and he^{asws} is the walker (Al-Dabbat) who speaks.

O Muhammad^{saww}, Ali^{asws} is the manifest, for all that I^{azwj} have Advised to you has been showed to him^{asws}. It is not for you^{saww} to conceal from it anything. O Muhammad^{saww}, Ali^{asws} is the hidden. I^{azwj} Confided in him^{asws} the secret which I^{azwj} Confided in you^{saww}, and there is nothing between Me^{azwj} and you^{saww} of a secret but it has been narrated to Ali^{asws}. Whatever I^{azwj} have Created from the Permissible and the Prohibited, Ali^{asws} is the knower of it'.

(37) حدثنا علي بن اسماعيل عن محمد بن عمرو قال عبد الله بن ابان الزيات قلت للرضا عليه السلام ان قوما من مواليك سألوني ان تدعو الله لهم قال فقال والله اني لا عرض اعمالهم على الله في كل يوم.

37 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro, from Abdullah Bin Abaan Al-Ziyat who said:

'I said to Al-Reza^{asws} that: 'A group of those that have befriended you^{asws} have asked you to supplicate to Allah^{azwj} for them'. He^{asws} said: 'By Allah^{azwj}, I^{asws} present their deeds to Allah^{azwj} during each day'.

(38) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن بعض اصحابه ومحمد بن الهيثم جميعا عن ابي عبد الله عليه السلام في قول الله عز وجل و لقد وصلنا لهم القول قال امام بعد امام.

38 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Son of his companions, and Muhammad Bin Al-Haysam who together have reported the following:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[28:51] And certainly We have made the word to reach them”**. He^{asws} said: 'Imam^{asws} after Imam^{asws}'.

(39) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن كثير عن خالد بن يزيد عن عبد الاعلى عن رواه عن ابي عبد الله عليه السلام في قول الله فاما من اعطى واتقى وصدق بالحسنى بالولاية فسنيسره لليسرى واما من بخل واستغنى وكذب بالحسنى فسنيسره للعسرى

39 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Kaseer, from Mukhalid Bin Yazeed, from Abdul A'ala, who has narrated:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj}: **“[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best,”** He^{asws} said: 'The Wilayah'. **[92:7] We will facilitate for him the easy end. [92:8] And as for him who is niggardly and considers himself free from need (of Allah), [92:9] And rejects the best,”**

(40) حدثنا احمد بن محمد عن الحسن بن علي النعمان عن محمد بن مروان عن الفضيل بن يسار عن ابي جعفر عليه السلام في قول الله يا اهل الكتاب لستم على شئ حتى تقيموا التوراة والانجيل واما انزل اليكم من ربكم قال هي الولاية هو في قول الله تعالى يا ايها الرسول بلغ ما انزل اليك من ربك وان لم تفعل فما بلغت رسالته قال هي الولاية.

40 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-No'man, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has narrated:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj}: **“[5:68] Say: O followers of the Book! You follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord”**. He^{asws} said: 'It is 'Al-Wilayah'. It is in

the Statement of Allah^{azwj} the High: “[5:67] O Messenger! deliver what has been revealed to you from your Lord”. He^{asws} said: ‘It is ‘Al-Wilayah’.

(41) حدثنا الحجال عن صالح عن الحسن بن محبوب عن مالك بن عطيه عن بريد العجلي قال سألت ابا جعفر عليه السلام عن قول الله تعالى في صحف مطهرة فيها كتب قيمة قال هو حديثنا في صحف مطهرة من الكذب.

41 – It has been narrated to us by Al-hajaal, from Saleh, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Bureyd Al-Ajaly who said:

‘I asked Abu Ja’far^{asws} about the Statement of the High^{azwj}: “[98:2] A messenger from Allah, reciting pure parchments, [98:3] Wherein are all the right ordinances”. He^{asws} said: ‘These are our^{asws} Hadith in the Parchments, purified from the lies’.

(42) وعنه عن الحسن عمن رواه عن ابي عبيده قال سألت ابا جعفر عليه السلام عن قول الله ائتوني بكتاب من قبل هذا أو اثارة من علم (3) انما عنى بذلك علم الاوصياء والانبياء ان كنتم صادقين.

42 – And from him, from Al-Hassan, from Abu Ubeyda who said:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj}: “[46:4] Bring me a book before this or traces of knowledge”. He^{asws} said: ‘But it means by that the knowledge of the successors^{as} and the Prophets^{as} “if you are truthful”.

(43) حدثنا عبد الله عن محسن عن يونس بن يعقوب عن الحرث بن المغيرة عن ابي عبد الله عليه السلام قال قلت له العلم الذي يعلمه عالمكم بما يعلم قال وراثه من رسول الله صلى الله عليه وآله ومن على بن ابي طالب عليه السلام يحتاج الناس إليه ولا يحتاج إلى الناس

43 – It has been narrated to us by Abdullah, from Mohsin, from Yunus Bin Yaqoub, from Al-Hars Bin Al-Mugheira, who has narrated:

‘I said Abu Abdullah^{asws}, ‘The knowledge which your^{asws} knowledgeable one^{asws} knows, by what does he^{asws} come to know?’ He^{asws} said: ‘An inheritance from the Rasool Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. The people are needy to him^{asws}, and he^{asws} is not needy to the people’.

(44) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن علي بن النعمان عن عبيد بن زرارة قال قلت لابي عبد الله عليه السلام ترك الارض بغير امام قال لا قلنا تكون الارض وفيها امامان قال لا الا امامان احدهما صامت لا يتكلم ويتكلم الذي قبله والامام يعرف الامام الذي بعده.

44 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No’man, from Ubeyd Bin Zarara who said:

‘I said to Abu Abdullah^{asws}, ‘Is the earth left without an Imam^{asws}?’ He^{asws} said: ‘No’. We said, ‘Will it ever happen that there will be two Imams^{asws} in the earth?’ He^{asws} said: ‘No, except that of the two Imams^{asws}, one^{asws} of them^{asws} will be silent. He^{asws} will not talk, and the one^{asws} before him^{asws} will talk, and the Imam^{asws} recognises the Imam^{asws} to be after him^{asws}’.

(45) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن علي بن النعمان عن هارون بن خارجة عن ابي بصير عن ابي عبد الله عليه السلام في قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس بما عندهم من الحلال والحرام وبما ضيعوا منه.

45 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Haroun Bin Kharijat, from Abu Baseer, who has narrated:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj}: **“[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people”**. He^{asws} said: ‘Of what is with them of the Permissible and the Prohibited, and of what they have wasted from it’.

(46) حدثنا محمد بن عبد الجبار عن عبد الرحمن بن ابي نجران عن علي بن ابي حمزة عن ابي بصير عن ابي جعفر عليه السلام قال اني لا عرف من لو قام على شط البحر لندب بدواب البحر بامهاتها وعماتها وخالاتها.

46 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

Abu Ja'far^{asws} having said: ‘Were I^{asws} to stand on the sea shore, I^{asws} would know of the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts’.

(47) حدثنا بعض اصحابنا عن احمد بن محمد السيارى قال حدثني غير واحد من اصحابنا قال خرج عن ابي الحسن الثالث ع انه قال ان الله جعل قلوب الائمة موردا لا رادته فاذا شاء الله شيئا شاءه وهو قول الله وما تشاؤون الا ان يشاء الله.

47 – It has been narrated to us by one of our companions, from Ahmad Bin Muhammad Al-Sayyari, from someone else from our companions who said:

‘I went out to Abu Al-Hassan, the Third^{asws}, he^{asws} said that: ‘Allah^{azwj} has Made the hearts of the Imams^{asws} a resource for His^{azwj} Intentions. If Allah^{azwj} Desires something, so do their^{asws} hearts, and it is in the Statement of Allah^{azwj}: **“[76:30] And you do not desire except that Allah Desires”**’.

(48) حدثنا احمد بن محمد عن موسى عن الحسن بن موسى عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قول الله تعالى وتعيها اذن واعية قال وعت اذن امير المؤمنين وكان وما يكون.

48 – It has been narrated to us by Ahmad Bin Muhammad, from Musa, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has narrated:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High: **“[69:12] and that the retaining ear might retain it”**. He^{asws} said: ‘The retaining ear is Amir-ul-Momineen^{asws}, of what has happened and what will be happening’.

(49) حدثنا عبد الله بن عامر عن الربيع عن جعفر بن بشير عن عمرو بن ابي المقدام عن عفيف بن ابي سعيد قال كنا في اصحاب البرود ونحن شبان فرجع الينا امير المؤمنين عليه السلام فقال بعضنا بودا سكفت قد جاءكم فقال على عليه السلام ويحك ان اعلاه علم واسفله طعام.

49 – It has been narrated to us by Abdullah Bin Aamir, from Al-Rabie, from Ja'far Bin Basheer, from Amro Bin Abu Al-Maqdaam, from Afeef Bin Abu Saeed who said:

'We were a group of companions in the cold. Amir-ul-Momineen^{asws} came back to us. One of us said, 'The Door with a ceiling is coming over to you'. He^{asws} said: 'Woe be unto you. Its higher (superior) part is knowledge and its lower (inferior) part is food'.

(50) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن حماد بن ابى اسامة قال كنت عند ابى عبد الله عليه السلام وعنده رجل من المغيرة فسئل عن شئ من السنن فقال مامن شئ يحتاج إليه ولد آدم الا وقد خرجت فيه السنة من الله ومن رسوله ولولا ذلك ما احتج فقال المغيرة وبما احتج فقال أبو عبد الله عليه السلام قوله اليوم اكملت لكم دينكم واتممت عليكم نعمتي حتى فرغ من الآية فلو لم يكمل سنته وفرايضه وما يحتاج إليه الناس بما احتج به.

50 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Basheer, from Hamaad Bin Abu Osama who said:

'I was in the presence of Abu Abdullah^{asws}, and with him^{asws} was a man from Al-Mugheyriya. He asked him^{asws} about something from the Sunnah. He^{asws} said: 'There is nothing that a son of Adam^{as} would need from him^{asws} except that there will come out from it the Sunnah from Allah^{azwj}, and from His^{azwj} Messenger^{saww}, and had it not been for that, what would be the argument?' Al-Mugheyriya said, 'And by what is the argument?' Abu Abdullah^{asws} said: 'His^{azwj} Statement: **"[5:3] This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion"**, until he^{asws} had finished reciting the Verse. He^{asws} said: 'Had He^{azwj} not Completed His^{azwj} Sunnah, and His^{azwj} Obligations, and whatever that the people would need from him^{asws}, by what would he^{asws} argue with (in the Hereafter)?'

(51) حدثنا على بن اسماعيل عن ابى عبد الله البرقى عن الحسن بن محبوب عن على بن رباب عن عمار بن مروان عن ابى عبد الله في قوله تعالى ان في ذلك لآيات لاولى النهى قال نحن والله اولى النهى قلت ما معنى اولى النهى قال ما اخبر الله رسوله مما يكون من بعده من ادعاء فلان الخلافة والقيام بها والاخر من بعده و الثالث من بعدهما وبني امية فاخبر النبي صلى الله عليه وآله عليا عليه السلام فان ذلك كما اخبر الله رسوله كما اخبر رسوله عليا عليه السلام وكما انتهى الينا من على فيما يكون من بعده من الملك في بنى امية وغيرهم

51 – It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, from Amaar Bin Marwaan, who has narrated:

Abu Abdullah regarding the Statement of the High^{azwj}: **"[20:54] most surely there are signs in this for those endowed with understanding"**. He^{asws} said: 'By Allah^{azwj}, we^{asws} are the ones endowed with understanding'. I said, 'What is the meaning of 'endowed with understanding?' He^{asws} said: 'What Allah^{azwj} Informed His^{azwj} Messenger^{saww} of what is to transpire after him^{saww} regarding the claim to the Caliphate by that one (Abu Bakr) and the establishment by it, and the other one (Umar) after him, and the third one (Usmaan) after those two, and the Clan of Umayya. The Prophet^{saww} informed Ali^{asws}. That is just as Allah^{azwj} had Informed His^{azwj} Messenger^{saww}, and just as His^{azwj} Messenger^{saww} had informed Ali^{asws}, and just as it ended up with us^{asws} from Ali^{asws}, as to who will be the king in the Clan of Umayya and others.

فنحن اولى النهى الذين انتهينا اليها علم هذا كله فصيرنا لامر الله ونحن قوام الله على خلقه وخزانه على دينه نخزنه ونستره ونكتم به من عدونا كما كتم رسول الله صلى الله عليه وآله حتى اذن له في الهجرة وجهاد المشركين فنحن على منهاج رسول الله صلى الله عليه وآله حتى يأذن الله باظهار دينه بالسيف ويدعو الناس إليه وليضربهم عليه عودا كما ضربهم رسول الله صلى الله عليه وآله بداء.

We^{asws} are the ones endowed with understanding, with whom^{asws} this knowledge ended up with, all of it. We^{asws} are patient on the Command of Allah^{azwj}, and we^{asws} are the Strength of Allah^{azwj} on His^{azwj} creatures, and His^{azwj} Treasurers on His^{azwj} Religion. We^{asws} safeguard it, and we^{asws} veil it, and we^{asws} conceal it from our^{asws} enemies just as the Rasool Allah^{saww} had concealed it until he^{saww} got the Permission in the Migration and fought against the Polytheists.

We^{asws} are on the same lines as Rasool Allah^{saww} until Allah^{azwj} Gives the Permission to manifest (enforce) His^{azwj} Religion with the sword, and he (Al-Mahdi^{asws}) would call the people to Him^{azwj}, and he^{asws} would go to them with a promise just as the Rasool Allah^{saww} had done so in the beginning’.

(52) حدثنا محمد بن عيسى عن ياسين الصريير عن حريز عن ابي بصير قال قال رسول الله صلى الله عليه وآله ان الله تبارك وتعالى فرض العلم عن ستة اجزاء فاعطى عليا عليه السلام منه خمسة اجزاء وله سهم في الجزء الاخر من الناس.

52 – It has been narrated to us by Muhammad Bin Isa, from Yaseen Al-Sareyr, from Hareez, from Abu Baseer who said:

‘The Rasool Allah^{saww} said that: ‘Allah^{azwj} Blessed and High Necessitated knowledge to be in six parts. He^{azwj} Gave Ali^{asws} five parts from it, and for him^{asws} is a share in the last part from the people’.

19 - باب في ائمة آل محمد ص ان المستحق الذي في ايدي الناس من العلوم هو الذي خرج من عندهم وما كان من الراي والقياس من الباطل فمن عند انفسهم

CHAPTER 19 – REGARDING THE IMAMS^{asws} OF THE PROGENY^{asws} OF MUHAMMAD^{saww}, IT IS THE DUE WHICH IS IN THE HANDS OF THE PEOPLE FROM KNOWLEDGES WHICH HAVE COME OUT FROM THEM^{asws}, AND IT WAS NOT FROM THE OPINION, NOR THE ANALOGY FROM THE FALSEHOOD. IT IS FROM THEMSELVES^{asws}

(1) حدثنا احمد بن محمد عن الحسن بن علي بن النعمان عن احمد بن محمد بن ابى نصير عن زرارة قال كنت عند ابى جعفر عليه السلام فقال لى رجل من اهل الكوفة سله عن قول امير المؤمنين عليه السلام سلونى عما شئتم ولا تسئلونى عن شئ الا انبأتكم به قال فسئلته فقال انه ليس احد عنده علم شئ الا خرج من عند امير المؤمنين فليذهب الناس حيث شاؤوا فوالله ليأتين الامر هيهنا وأشار بيده إلى صدره.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al-No'maan, from Ahmad Bin Muhammad Bin Abu Naseer, from Zarara who said:

'I was in the presence of Abu Ja'far^{asws}. A man from Al-Kufa said to me, 'Ask him^{asws} about the statement of Amir-ul-Momineen^{asws}: 'Ask me^{asws} whatsoever that you like, and you will not ask me^{asws} about anything but I^{asws} will give you the news of it'. I asked him^{asws}. He^{asws} said: 'There is not one of you who has the knowledge of anything except that it has come out from Amir-ul-Momineen^{asws}. The people can go wherever they like, for by Allah^{azwj}, the command is over here', and he^{asws} indicated by his^{asws} hand to his^{asws} chest'.

(2) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن محمد بن مسلم عن ابى جعفر عليه السلام قال سمعته يقول انه ليس عند احد من حق ولا صواب وليس احد من الناس يقضى بقضاء فيه الحق الا مفتاحه على فإذا تشعبت بهم الامور كان الخطاء من قبلهم والصواب من قبله أو كما قال.

2 – It has been narrated to us by Al-Abbas Bin Marouf, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim, who has narrated:

'I heard Abu Ja'far^{asws} say: 'There is nothing from the truth, nor anything correct in the possession of any one, and there is none from the people who judge by a Judgement in which is the truth, except that its key is Ali^{asws}. The matters were sub-divided by them from what was erroneous from before them, and the correct comes from him^{asws}, as has been said'.

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن على بن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول اما انه ليس عند احد علم ولا حق ولا فتيا الا شينا اخذ عن على بن ابى طالب عليه السلام وعنا اهل البيت و ما من قضاء يقضى به بحق وثواب الا بدا ذلك ومفتاحه وسببه وعلمه من على و منا فإذا اختلف عليهم امرهم قاسوا وعملوا بالرأى وكان الخطاء من قبلهم فإذا قاسوا وكان الصواب إذا تبعوا الاثار من قبل على عليه السلام.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} say: 'There is nothing in the possession of anyone, knowledge, nor truth, nor anything new, except it is a thing taken from Ali^{asws} Bin Abu Talib^{asws}, and from us^{asws} the People^{asws} of the Household, and there is none from

the judges who judge by the truth, and correctness, except that began, and its keys, and its reason, and its knowledge is from Ali^{asws} and from us^{asws}. As for the differences that are in their matters, they are using analogy, and acting upon the opinion, and what were the errors from before them. If they are analogising and (somehow get it) right, then they are following the effects originating from Ali^{asws}.

(4) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس عن عبد الله بن مسكان عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول ليس عند احد من الناس حق ولا صواب ولا احد من الناس يقضى بقضاء حق الا ما خرج منا اهل البيت فإذا تشعبت بهم الامور كان الخطاء منهم والصواب من قبل على عليه السلام.

4 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} say: 'There is nothing in the possession of anyone from the people, a truth or something correct, and there is none from the people who judge by a true Judgement except of what has come out from us^{asws} the People of the Household. But they have been sub-divided (and made complicated) by them regarding matters, of what was erroneous, it is from them, and the correct originates from Ali^{asws}.

20 - باب في التسليم لآل محمد ص فيما جاء عندهم صلوات الله عليهم

CHAPTER 20 – REGARDING THE SUBMISSION TO THE PROGENY^{asws} OF MUHAMMAD^{sawws} IN WHATEVER COMES FROM THEM^{asws}, MAY GREETINGS OF ALLAH^{azwj} BE UPON THEM

(1) حدثنا الحسن بن علي بن النعمان عن عبد الله بن مسكان عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدري ما قول الله قد افلح المؤمنون قلت جعلت فداك افلحوا وفازوا وادخلوا الجنة قال قد افلح المسلمون ان المسلمين هم النجباء.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

'Abu Ja'far^{asws} said: 'O Kaamil, do you know about the Statement of Allah^{azwj} "[23:1] **Successful indeed are the believers**" (what it means?)' I said, 'May I be sacrificed for you^{asws}, succeeded, and won, and entered the Paradise?' He^{asws} said: 'Successful indeed are the submitters (to the Hadith), that it is the submitters (to the Hadith) who are the excellent'. (See Hadith 25 below)

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن عمير بن اذينة عن عبد الله النجاشي قال سألت ابا عبد الله عليه السلام عن قول الله تعالى فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما قال عني بها عليا عليه السلام.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umer, from Umeyr Bin Azina, from Abdullah Al-Najashy who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} the High "[4:65] **But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission**". He^{asws} said: 'He^{azwj} Meant by it Ali^{asws}'.

(3) وعن الحسين بن صفوان ابن يحيى عن الكاهلي عن ابي عبد الله عليه السلام انه تلا هذه الآية فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما فقال لو ان قوما عبدوا الله ووحده ثم قالوا لشي صنع رسول الله صلى الله عليه وآله لو صنع كذا كذا ووجدوا ذلك في انفسهم كانوا بذلك مشركين ثم قال فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما قال هو التسليم في الامور

3 – And from Al-Husayn, from Safwaan Ibn Yahya, from Al-Kahily, who has narrated:

Abu Abdullah^{asws} recited this Verse "[4:65] **But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission**". He^{asws} said: 'If only the people had worshipped Allah^{azwj} and professed to His^{azwj} Unity (Oneness), then they say for a thing, that it has been made up by the Rasool Allah^{saww}. If they make such and such a thing in their hearts (selves), they would become by that, Polytheists'. Then he^{asws} said: "[4:65] **But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any**

straitness in their hearts as to what you have decided and submit with entire submission". He^{asws} said: 'It is the submission regarding the Commands'.

(4) حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابي عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء

4 – It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadith) will survive. It is the submitters (to the Hadith) that are the excellent'. (See Hadith 25 below)

(5) حدثنا احمد بن محمد عن العباس بن معروف عن عبد الله بن يحيى عن ابن اذينة عن ابي بكر الحضرمي قال سمعت ابا عبد الله عليه السلام يقول يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء يقولون هذا ينقاد اما والله لو علموا كيف كان اصل الخلق ما اختلفوا اثنان.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Yahya, from Ibn Azina, from Abu Bakr Al-Hazramy who said:

'I heard Abu Abdullah^{asws} say: 'The people of theology will be destroyed, and the submitters will survive. It is the submitters that are the excellent. They are saying that this is submission. But, by Allah^{azwj}, if they knew how was the origin of the creation, no two (people) would have differed'.

(6) حدثنا محمد بن عيسى عن فضالة عن ابان عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله تعالى ومن يقترب حسنة نرد له فيها حسنا قال الاقتراف التسليم لنا والصدق علينا ولا يكذب علينا.

6 – It has been narrated to us by Muhammad Bin Isa, from Fazaalat, from Abaan, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} the High "[42:23] and whoever earns good, We give him more of good therein". He^{asws} said: 'The earning is submitting to us^{asws}, and the sincerity to us^{asws}, and do not forge lies to us^{asws}'.

(7) حدثنا يعقوب بن يزيد عن حماد عن حريز عن ابي جعفر عليه السلام ومن يقترب حسنة نرد له فيها حسنا قال الاقتراف التسليم لنا والصدق علينا ولا يكذب علينا.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Hamaad, from Hareeyz, who has narrated:

Abu Ja'far^{asws} "[42:23] and whoever earns good, We give him more of good therein". He^{asws} said: 'The earning is submitting to us^{asws}, and the sincerity to us^{asws}, and do not forge lies to us^{asws}'.

(8) حدثنا محمد بن عيسى عن ابي احمد وجمال عن سعيد بن غزوان قال سمعت ابا عبد الله عليه السلام يقول والله لو آمنوا بالله وحده واقاموا الصلوة واتوا الزكوة ثم لم يسلموا لكانوا بذلك مشركين ثم تلا هذه الاية فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما.

8 – It has been narrated to us by Muhammad Bin Isa, from Abu Ahmad and Jamaal, from Saeed Bin Gazwaan who said:

'I heard Abu Abdullah^{asws} say: 'By Allah^{azwj}, if you believe in Allah^{azwj} as one, and establish the Prayer, and give the Zakaat, but then you do not submit (to us^{asws}), you would be, by that, 'Mushrik' (Polytheists)'. Then he^{asws} recited this Verse **"[4:65] But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission"**

(9) حدثنا محمد بن الحسين عن ابن أبي عمير عن ابن اذينة عن ابي بصير قال سأل أبو عبد الله عليه السلام عن قوله ويسلموا تسليماً قال هو التسليم في الامور.

9 – It has been narrated to us by Muhammad bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about His^{azwj} Words **"[4:65] and submit with entire submission"**. He^{asws} said: 'It is the submission regarding the Commands'.

(10) حدثنا محمد بن عيسى عن الحسن عن جعفر بن زهير عن عمرو بن. حران عن ابي عبد الله عليه السلام مثله.

10 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan, from Ja'far Bin Zaheer, from Amro Bin Hamraan, from Abu Abdullah^{asws}, similar to it'.

(11) حدثنا العباس بن معروف عن حماد بن عيسى عن ربيع عن الفضيل عن ابي عبد الله عليه السلام في قوله تعالى ويسلموا تسليماً قال التسليم في الامور وهو قوله ثم لا يجدوا في انفسهم حرجاً مما قضيت ويسلموا تسليماً.

11 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabi'e, from Al-Fazeyl, who has narrated:

Abu Abdullah^{asws} regarding the Statement of the High^{azwj} **"[4:65] and submit with entire submission"**. He^{asws} said: 'In the commands, and it is His^{azwj} Statement **"[4:65] and then do not find any straitness in their hearts as to what you have decided and submit with entire submission"**.

(12) حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان بن يحيى عن عاصم عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل قد افلح المؤمنون المسلمون يا كامل ان المسلمين هم النجباء يا كامل ان الناس اشباه الغنم الا قليلاً من المؤمنين والمؤمن قليل.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan Bin Yahya, from Aasim, from Kaamil Al-Tammar who said:

'Abu Ja'far^{asws} said: 'O Kaamil, successful indeed are the believers, the submitters. O Kaamil, it is the submitters who are the excellent. O Kaamil, it is the people who are like sheep except for a few from the believers, and the believers are few'.

(13) حدثنا محمد بن عيسى عن الحسن بن جعفر بن بشير عن ابي عثمان الاحول عن كامل التمار عن ابي جعفر عليه السلام وحدي فنكس راسه إلى الارض فقال قد افلح المسلمون ان المسلمين هم النجباء يا كامل الناس كلهم بهائم الا قليل من المؤمنين والمؤمن غريب.

13 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Ja'far Bin Basheer, from Abu Usman Al-Ahowl, from Kaamil Al-Tammaar, who has narrated:

Abu Ja'far^{asws} was alone, and he^{asws} lowered his^{asws} head to the ground and said: 'Successful indeed are the submitters. It is the submitters who are the excellent. O Kaamil, the people, all of them are cattle except for a few from the believers, and a believer is a stranger (lonely)'.

(14) حدثنا محمد بن عيسى عن حماد عن حريز عن جميل بن دراج عن ابي عبد الله عليه السلام في قوله تعالى ويسلموا تسليما قال التسليم في الامر.

14 – It has been narrated to us by Muhammad Bin Isa, from hamaad, from Hareeyz, from Jameel Bin Daraaj, who has narrated:

Abu Abdullah^{asws}, regarding the Statement of the High^{azwj} “[4:65] and submit with entire submission”. He^{asws} said: ‘It is the submission regarding the Commands’.

(15) حدثنا محمد بن عيسى عن حماد عن المفضل بن عمرو قال قلت لابي عبد الله عليه السلام باى شئ علمت الرسل انها رسل قال قد كشف لها عن الغطاء قال قلت لابي عبد الله باى شئ علم المؤمن انه مؤمن قال بالتسليم لله في كل ما ورد عليه.

15 – It has been narrated to us by Muhammad Bin Isa, from Hamaad, from Al-MufazzAl-Bin Umar who said:

‘I said to Abu Abdullah^{asws}, ‘By what thing does the Messenger^{saww} knows that he^{saww} is the Messenger^{saww}?’ He^{asws} said: ‘He^{azwj} Uncovers the covering of it’. I said to Abu Abdullah^{asws}, ‘By what thing does the believer know that he is the believer?’ He^{asws} said: ‘By the submission to Allah^{azwj} in all what is referred to him’.

(16) حدثنا محمد بن عيسى عن محمد بن سنان عن عمار بن مروان عن ضريس قال أبو جعفر عليه السلام ارأيت ان لم يكن الصوت الذى قلنا لكم ان يكون ما انت صانع قال قلت انتهى فيه والله إلى امرك قال فقال هو والله التسليم والا فالذبح و اهوى بيده إلى حلقه.

16 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Zareys who said:

‘Abu Ja'far^{asws} said: ‘I^{asws} see that it is not the voice which we^{asws} are saying to you, it is what you are making’. I said, ‘By Allah^{azwj}, it ends in it to your^{asws} order’. He^{asws} said: ‘By Allah^{azwj}, it is the submission and to the slaughter’, and he^{asws} pointed to his^{asws} throat’.

(17) حدثنا بعض اصحابنا عن روى عن ثعلبة بن ميمون عن زرارة بن حرمان قال كان يجالسنا رجل من اصحابنا فلم يكن يسمع بحديث الا قال سلموا حتى لقب فكان كلما جاء قالوا قد جاء سلم فدخل حرمان وزرارة على ابي جعفر عليه السلام فقال ان رجلا من اصحابنا إذا سمع شيئا من احاديثكم قالوا سلموا حتى لقب وكان إذا جاء قالوا سلم فقال أبو جعفر عليه السلام قد افلح المسلمون ان المسلمين هم النجباء.

17 – It has been narrated to us by one of our companions, from Tha'albat Bin Maymoun, from Zarara Bin Hamraan who said:

‘We used to be seated with a man from our companions. Never did he hear a Hadith except that he used to say, ‘Submit to it’, to the extent that he was titled as such, for every time he came, we said, ‘The submitter (to the Hadith) has come’. So, Hamran and Zarara came up to Abu Ja'far^{asws} and said, ‘There is a man from our companions, when he hears anything from your^{asws} Hadith, he says, ‘Submit to it’, to

the extent that he has been titled as such so that whenever he comes, they said, 'The submitter (to the Hadith) has come'. Abu Ja'far^{asws} said: 'The submitters (to the Hadith) are victorious, and that the submitters (to the Hadith) are the ones who are the excellent'.

(18) حدثنا احمد بن محمد عن البرقي والحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن الحر اخي اديم قال سمعت ابا جعفر عليه السلام يقول ان رجلا من موالى عثمان كان شتاما لعلى فحدثني مولى لهم يأتينا وبايعنا انه حين احضر قال مالى ولهم قال فقلت جعلت فداك ما امن هذا قال فقال اما تسمع قول الله فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم الا انه قال هيهات هيهات لا والله حتى يحكموك الثبات الرقى القلب وان صام وصلّى.

18 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Al-Hur the brother of Adeym who said:

'I heard Abu Ja'far^{asws} say that: 'A man from the slaves of Usmaan was swearing (verbal abuse) at Ali^{asws}. It has been narrated to me^{asws} that a slave of his came to us and pledged allegiance to us in his presence. He said, 'What's it to me and to them'. I said, 'May I be sacrificed for you^{asws}, this is not safe'. He^{asws} said: 'Have you not heard the Statement of Allah^{azwj} "[4:65] **But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them**"?' But, he^{asws} said: 'Far away it is, far away it is. No, by Allah^{azwj}, until they chose you^{asws} as the judge (arbitrator), even if they stabilise the incantations in the hearts and they Fast and Pray'.

(19) وعنه عن الحسين بن سعيد عن النضر بن سويد عن ابن مسكان عن ضريس عن ابي جعفر عليه السلام قال قد افلح المسلمون ان المسلمين هم النجباء.

19 – And from him, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Ibn Muskaan, from Zareys, who has narrated:

Abu Ja'far^{asws} having said: 'Successful indeed are the submitters (to the Hadith). It is the submitters (to the Hadith) who are the excellent'. (See Hadith 25 below)

(20) حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان عن سدير قال قلت لابي جعفر عليه السلام تركت مواليك مختلفين يتبرء بعضهم من بعض قال وما انت وذاك انما كلف الله الناس ثلاثة معرفة الائمة والتسليم لهم فيما يرد عليهم والرد عليهم فيما اختلفوا فيه.

20 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskaan, from Sudeyr who said:

'I said to Abu Ja'far^{asws}, 'I left your^{asws} friends differing, some of them keeping away from the other'. He^{asws} said: 'And what about you, and that is but that Allah^{azwj} has Assigned to the people three (things) – Recognising (Ma'rifat) the Imams^{asws}, and submitting to them^{asws} in what is referred to them, and referring to them^{asws} in what they differ in'.

(21) حدثنا احمد بن محمد عن الحسين بن سعيد اخبرني محمد بن حماد السمندي عن عبد الرحمن بن سالم الاشلي عن ابيه قال قال أبو جعفر عليه السلام يا سالم ان الامام هادي مهدي لا تدخله الله في عماء ولا يحمله على هيئة ليس للناس النظر في امره. ولا التخير عليه وانما امروا بالتسليم.

21 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Hamaad Al-Samdaly, from Abdul Rahmaan Bin saalim Al-Ashal, from his father who said:

‘Abu Ja’far^{asws} said: ‘O Saalim, the Imam^{asws} is a guide, and a guided one^{asws}. Allah^{azwj} does not Include him^{asws} in blindness (darkness) nor does He^{azwj} ever Leaves him^{asws} in it. It is not for the people to look into his^{asws} affairs, nor is it a matter of choice for them, but whatever they have been ordered, they should submit to it’.

(22) حدثنا احمد بن محمد عن الحسن بن محبوب؟ ابي ايوب عن ابي بصير عن ابي عبد الله عليه السلام في قول الله تعالى ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا قال هم الائمة ويجرى فيمن استقام من شيعتنا سلم لامرنا وكنتم حديثنا عند عدونا فتستقبلهم الملائكة بالبشرى من الله بالجنة وقد والله مضى اقوام كانوا على مثل ما انتم عليه من الدين فاستقاموا وسلموا لامرنا وكنتموا حديثنا ولم يذيعوه عند عدونا ولم يشكوا كما شككنم فاستقبلهم الملائكة بالبشرى من الله بالجنة

22 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub Abu Ayyub, from Abu Baseer, who has narrated:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High “[41:30] (As for) **those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved**”. He^{asws} said: ‘They^{asws} are the Imams^{asws}. As for those of our^{asws} Shiites who are steadfast, submit to our^{asws} orders, and conceal our^{asws} Hadith from our^{asws} enemies, the Angels will welcome them with good news from Allah^{azwj} of the Paradise’.

By Allah^{azwj}, and there have been good people in the past who were on the like of what you are in matters of Religion. They were steadfast, and submitted to our^{asws} orders, and concealed our^{asws} Hadith, and did not announce it among our^{asws} enemies, and did not doubt like you are doubting (today). The Angels welcomed them with the good news from Allah^{azwj} of the Paradise’.

(23) حدثنا ايوب بن نوح عن صفوان بن يحيى عن موسى بن بكر عن زرارة عن ابي عبيدة قال قال أبو جعفر عليه السلام من سمع من رجل امرا لم يحط به علما فكذب به ومن امره بالرضاء بنا والتسليم لنا فان ذلك لا يكفره.

23 – It has been narrated to us by Ayyub Bin Nuh, from Safwaan Bin Yahya, from Musa Bin Bakr, from Zarara, from Abu Ubeyda who said:

‘Abu Ja’far^{asws} said: ‘One who heard from a man a matter (Hadith), did not degrade it by belying it, and from its order was happy with us^{asws}, and of the submission to us^{asws}, so that is the one who has not denied it (Kufr)’.

(24) حدثنا احمد بن محمد عن ابن سنان عن صفوان الصيقل قال دخلت انا والحرث بن المغيرة وغيره على ابي عبد الله عليه السلام فقال له الحرث ان هذا يعنى منصور الصيقل لا يريد الا ان يسمع حديثنا فوالله ما يدري ما يقبل مما يرد فقال أبو عبد الله هذا الرجل من المسلمين ان المسلمين من النجباء.

24 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Safwaan Al-SayqAl- who said:

‘I, and Al-Hars Bin Al-Mugheira, and someone else came to Abu Abdullah^{asws}. Al-Hars said to him^{asws} that, ‘This one, meaning Mansour Al-Sayqal, does not want (anything) except to hear the Hadith from us. By Allah^{azwj}, what he knows is what he

accepts, from what he responds to'. Abu Abdullah^{asws} said: 'This is the man from the submitters (to the Hadith). It is the submitters (to the Hadith) who are from the excellent ones'. (See Hadith 25 below)

(25) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال أبو عبد الله قد افلح المسلمون قالها ثلثا وقتلها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

25 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah^{asws}. He^{asws} said: 'O Abu Al-Sabaah, "[23:1] **Successful indeed are the believers**". Abu Abdullah^{asws} said: 'Successful indeed are the submitters (to the Hadith)'. He^{asws} said it three times, and I said it three times. Then he^{asws} said that: 'The submitters (to the Hadith), they are the chosen ones on the Day of Judgement. They are the people of the Hadith'.

(26) حدثنا محمد بن عيسى قال اقرأني داود بن فرقد الفارسي كتابة إلى ابي الحسن الثالث عليه السلام وجوابه بخطه فقال نسألك عن العلم المنقول الينا عن ابيائك واجدادك قد اختلفوا علينا فيه كيف العمل على اختلافه إذا نرد اليك فقد اختلف فيه فكتب وقرأته ما علمتم انه قولنا فالزموه وما لم تعلموا فردوه الينا.

26 – It has been narrated to us by Muhammad Bin Isa who said:

'Dawood Al-Farsy read out to me a letter of Abu Al-Hassan- the Third^{asws} and his^{asws} answer written (in response to a question). He said, 'We would like to ask you about the knowledge that has been copied down to us from your^{asws} forefathers^{asws}, and your^{asws} ancestors^{asws}, in which we find differences in (instructions) to us (when we make comparison). How should we resolve the differences and act in accordance with (Ahadith) without having to face differences in those'. His^{asws} answer was read out to (me) by (Dawood) as: 'What you know (with certainty) that these are our^{asws} words, maintain it, and what you do not know (unsure about), refer it back to us^{asws}'.

(27) حدثنا محمد بن عبد الجبار عن ابن ابي عمير عن ابراهيم الفضيل عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام يختلف اصحابنا فاقول قولى هذا قول جعفر بن محمد قال بها نزل جبرئيل.

27 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Ibrahim Al-Fazeyl, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'Our companions are differing. I said, 'My words are the words of Ja'far Bin Muhammad^{asws}'. He^{asws} said: 'Jibraeel descended with it (this Hadith)'.

(28) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن زيد الشحام عن ابي عبد الله عليه السلام قال قلت له ان عندنا رجلا يسمى كليباً فلا نتحدث عنكم شيئاً الا قال انا اسلم فسميناه كليب التسلیم قال فترحم عليه ثم قال اتدرون ما التسلیم فسكتنا فقال هو والله الاخبارات قول الله الذين آمنوا وعملوا الصالحات واخبتوا إلى ربهم

28 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtaar, from Zayd Al-Shahaam, who has narrated:

'I said to Abu Abdullah^{asws} that, 'Among us is a man called Kalyba. We do not narrate anything from you^{asws}, but he says, 'انا اسلم' 'I submit (accept)'. We call him Kaleyba the submitter'. He^{asws} invoked mercy upon him, then said: 'Do you know what is the submission?' We remained silent. He^{asws} said: 'By Allah^{azwj}, it is the humbleness. The Statement of Allah^{azwj} "[11:23] Surely (as to) those who believe and do good and humble themselves to their Lord'.

(29) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن منصور بن يونس عن بشير بن الدهان قال سمعت كليبا يقول قال أبو جعفر عليه السلام قد افلح المؤمنون اتدري من هم جعلت فداك انت اعلم قال قد افلح المسلمون ان المسلمين هم النجباء.

29 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Mansour Bin Yunus, from Basheer Bin Al-Dahaan, from Kaleyba who said:

'Abu Ja'far^{asws} said (regarding the Verse): "[23:1] **Successful indeed are the believers**". Do you know who they are?' I said, 'May I be sacrificed for you^{asws}, you^{asws} know (better)'. Imam^{asws} said: 'Successful indeed are the submitters (to the Hadith). It is the submitters (to the Hadith) who are the excellent ones'. (also see Hadith 25 above)

(30) حدثنا احمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن ابي بكر الحضرمي قال قلت لابي عبد الله عليه السلام اما سمعت عليك بالحديث فيقول بعضنا قولنا قولهم قال فما تريد اتريد ان تكون امانا بك من رد القول اليها فقد سلم.

30 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Bakr Al-Hazramy who said:

'I said to Abu Abdullah^{asws}, 'As for what I have heard from you^{asws} a Hadith, some of us say, 'Our words are his^{asws} words'. He^{asws} said: Our^{asws} words' trustees are saved? The one who refers the words (Hadith) back to us^{asws}, he is safe'.

(31) وعنه عن عمر بن عبد العزيز عن جميل بن دراج عن ابي عبد الله عليه السلام قال ان من قرأ العین التسليم اليها ان تقولوا لكل ما اختلف عنا ان تردوا اليها.

31 – And from him, from Umar Bin Abdul Aziz, from Jameel Bi Daraaj, who has narrated:

Abu Abdullah^{asws} said: 'It is a delight to my^{asws} eyes, the submission to us^{asws} that you say for everything in what you have differed, that you will refer back to us^{asws}'.

(32) حدثنا محمد بن الحسين عن صفوان عن داود بن فرقد عن زيد ابي عبد الله عليه السلام قال تدري بما امروا بمعرفتنا والرد اليها والتسليم لنا.

32 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Dawood Bin Farqad, from Zayd who said:

'Abu Abdullah^{asws} said: 'Know by the orders of what we^{asws} have ordered you, by recognising us^{asws}, and referring back to us^{asws}, and submitting to us^{asws}'.

21 - باب فيه شرح امور النبي والائمة في انفسهم والرد على من غلا بجهلهم ما لم يعرفوا من معنى اقوالهم

CHAPTER 21 – THE EXPLANATION OF THE COMMANDS OF THE PROPHET^{saww} AND THE IMAMS^{asws} REGARDING THEMSELVES^{asws}, AND THE REFUTATION TO THE ONES WHO EXAGGERATE DUE TO THEIR IGNORANCE OF WHAT THEY DO NOT UNDERSTAND FROM THE MEANINGS OF THEIR^{asws} STATEMENTS

(1) حدثنا على بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدايني عن الفضل انه كتب إلى ابي عبد الله عليه السلام فجاءه هذا الجواب من ابي عبد الله عليه السلام اما بعد فاني اوصيك ونفسي بتقوى الله وطاعته فان من التقوى الطاعة والورع والتواضع لله والطمأنينة والاجتهاد والاخذ بامر الله والنصيحة لرسوله والمسارة في مرضاته واجتناب ما نهى عنه فانه من يتق فقد احرز نفسه من النار باذن الله واصاب الخير كله في الدنيا والاخرة ومن امر بالتقوى فقد افلح الموعظة جعلنا الله من المتقين برحمته

1 – It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi'e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

It is in the book of Abu Abdullah^{asws}, in the form of a reply which came from Abu Abdullah^{asws}: 'After this, I^{asws} advise you, and myself^{asws} to fear Allah^{azwj} and for obedience, for it is from the fear that the obedience comes, and the piety, and the humility to Allah^{azwj}, and the tranquillity, and the diligence, and the taking to His^{azwj} Commands, and the Advice of His^{azwj} Messengers^{as}, and the hastening to Please Him^{azwj}, and to stay clear of what has been Prohibited by Him^{azwj}. It is the one who fears, that has scored a victory for himself (protection) from the Fire, by the Permission of Allah^{azwj}, and achieved all the good in the world and the Hereafter. And the one who acts by the piety has succeeded in the Exhortation that Allah^{azwj} has Sent for the pious by His^{azwj} Mercy.

جائني كتابك فقرأتها وفهمت الذي فيه فحمدت الله على سلامتك وعافية الله اياك البسنا الله واياك عافيته في الدنيا والاخرة كتبت تذكر ان قوما انا عرفهم كان اعجبك نحوهم و شأنهم وانك ابلغت فيهم امورا يروى عنهم كرهتها لهم ولم تريهم الا طريقا حسنا ورعا وتخشعا وبلغك انهم يزعمون ان الدين انما هو معرفة الرجال ثم بعد ذلك إذا عرفتهم فاعمل ما شئت وذكرت انك قد عرفت ان اصل الدين معرفة الرجال فوفقك الله

Your letter came to me^{asws}, I read it and understood it's contents. I^{asws} Praised Allah^{azwj} for your safety and good health for you, through the intercession of Allah^{azwj}'s Blessing upon us^{asws}, and for your good health in the world and (success) in the Hereafter. You wrote and mentioned that there is a group of people whose traditions and their affairs are liked, and you told them of certain matters which they disliked, and you would not like to see in them a way except for a good way, and as devout and humble, and it has reached you that they are alleging that the true religion is the understanding of 'الرجال' the certain persons, then after that, when one has understood these, one can do whatsoever one desires. And you mentioned that you know that the fundamentals of the Religion, is the knowledge of these persons. Allah^{azwj} Guided you.

وذكرت انه بلغك انهم يزعمون ان الصلوة والزكاة و صوم شهر رمضان والحج والعمرة والمسجد الحرام والبيت الحرام والمشعر الحرام والشهر الحرام هو رجل وان الطهر والاعتسال من الجنابة هو رجل و كل فريضة افترضها الله على عباده هو رجل وانهم ذكروا ذلك يزعمهم ان من عرف ذلك الرجل فقد اكتفى بعمله به من غير عمل وقد صلى واتى الزكاة وصام وحج واعتمر واغتسل من الجنابة وتطهر وعظم حرمان الله والشهر الحرام والمسجد الحرام وانهم ذكروا من عرف هذا بعينه وتجده وثبت في قلبه جاز له ان يتهاون فليس له ان يجتهد في العمل وزعموا انهم اذا عرفوا ذلك الرجل فقد قبلت منه هذه الحدود لوقتها وان هم لم يعملوا بها

And you mentioned, that it has reached you that they are alleging that the Prayer, and the Zakaat, and the Fasting in the Month of Ramadhan, and the Pilgrimage, and the Lesser Pilgrimage (Umra) of the Sacred Masjid, and the Sacred House, and the Sacred Signs, and the Sacred Months each one is 'الرجال' a person, and that the Purification, and the Major Ablution, is also a 'الرجال' person, and all the Obligations which Allah^{azwj} has Obligated upon the servants, is a person, and they are mentioning that by their thinking that the one who understands these persons, it would suffice for him to act by this, apart from other acts, and if he has Prayed, and given Zakaat, and Fasted, and performed the Pilgrimage, and the Lesser Pilgrimage, and performed the Major Ablution, and keeps to cleanliness, and Magnifies the Sanctimonies of Allah^{azwj}, and the Sacred Months, and the Sacred Masjid, and they are mentioning that the one who understands these particular ones and finds these established in his heart, then it is permissible for him to be careless.

So, it is not for him to struggle in the actions, and they allege that if he were to understand these persons, these limits would be acceptable from him if he were to perform them in their prescribed times, or may not do so (on time).

وانه بلغك انهم يزعمون ان الفواحش التي نهى الله عنها الخمر والميسر والربا والدم والميتة ولحم الخنزير هو رجل وذكروا ان ما حرم الله من نكاح الامهات والبنات والعمات والخالات وبنات الاخر وبنات الاخت وما حرم على المؤمنين من النساء فما حرم الله انما عنى بذلك نكاح نساء النبي وما سوى ذلك مباح كله وذكرت انه بلغك انهم يترادفون المرأة الواحدة ويشهدون بعضهم لبعض بالزور يزعمون ان لهذا ظهرا وبطنا يعرفونه فالظاهر يتناسمون عنه يأخذون به مدافعة عنهم والباطن هو الذي يطلبون وبه امروا و يزعمهم

And it has reached you that they are alleging that the indecencies which Allah^{azwj} has Prohibited, the intoxicant, and the gambling, and the interest, and the blood, and the dead, and the flesh of the swine, are persons. And you mentioned that what Allah^{azwj} has Prohibited from marrying the mothers, and the daughters, and the paternal aunts, and the maternal aunts, and daughters of brothers, and the daughters of the sisters, and what has been Prohibited upon the believers from the women, so what Allah^{azwj} has Prohibited from it by that to marry the wives of the Prophet^{saww}, and what is apart from that is all permissible.

And you mentioned that it has reached you that they marry synonymously with one woman and they are bearing witnesses in their own favour against the others falsely, and they are alleging that for this there is 'ظهرا' an apparent and 'بطنا' a hidden, which they recognise. As for the apparent, they are taking that as their defence, and the hidden, it is by which they are seeking, and by it they order and claim.

كتبت تذكر الذى زعم عظيم من ذلك عليك حين بلغك وكتبت تسألني عن قولهم في ذلك احلال ام حرام وكتب تسألني عن تفسير ذلك وانا ابينه حتى لا تكون من ذلك في عمى ولا شبهة وقد كتبت اليك في كتابي هذا تفسير ما سألت عنه فاحفظه كله كما قال الله في كتابه وتعيها اذن واعية واصفه لك بحلاله وانفى عنك حرامه ان شاء الله كما وصفت ومعرفته حتى تعرفه ان شاء الله فلا تتكره انشاء الله ولا قوة الا بالله والقوة لله جميعا

And you written describing that when it reached you it was of great concern to you and you wrote asking me^{asws} about their speech whether it is Permissible or Prohibited and wrote to me^{asws} asking for the explanation of all that, and I^{asws} will explain it until you will no longer be void of it's understanding, nor will you have any doubts, and I^{asws} am writing to you in this letter of mine^{asws}, that explanation of what you have asked about. So, memorise all of it as Allah^{azwj} has Said in His^{azwj} Book, listen intently as I^{asws} will describe for you its Permissibility and negate from you its Prohibition, 'ان شاء الله' Allah^{azwj} Willing, and I^{asws} describe it to the extent that you will understand it, 'ان شاء الله' Allah^{azwj} Willing, so that you will not deny it, 'ان شاء الله' Allah^{azwj} Willing, and there is no Might except with Allah^{azwj}, and all the Might is with Allah^{azwj}.

اخبرك انه من كان يدين بهذه الصفة التي كتبت تسئلني عنها فهو عندي مشرك بالله تبارك وتعالى بين الشرك لا شك فيه واخبرك ان هذا القول كان من قوم سمعوا ما لم يعقلوه عن اهلهم ولم يعطوا فهم ذلك ولم يعرفوا حد ما سمعوا فوضعوا حدود تلك الاشياء مقايسة برأيهم ومنتهى عقولهم ولم يضعوها على حدود ما امروا كذبا وافتراء على الله ورسوله صلى الله عليه وآله وجرأة على المعاصي فكفى بهذا لهم جهلا ولو انهم وضعوها على حدودها التي حدثت لهم وقيلوها لم يكن به باس ولكنهم حرفوها وتعدوا وكذبوا وتهاونوا بامر الله وطاعته ولكني اخبرك ان الله حدوها بحدودها لان لا يتعدى حدوده احد ولو كان الامر كما ذكروا لعذر الناس بجهلهم ما لم يصرفوا حد ما حد لهم ولكان المقصر والمتعدي حدود الله معذورا ولكن جعلها حدودا محدودة لا يتعداها الا مشرك كافر

I^{asws} am informing you that the one who has made it to be his Religion with these qualities which you have written to me and have asked from me^{asws}, so he is, as far as I^{asws} am concerned, a 'مشرك' Polytheist, by Allah^{azwj} the Blessed and the High, and let there be no doubt with regards to his Polytheism.

And I^{asws} am informing you that these words, which have been heard from these people, which are not from its People (Ahl), they do not have the understanding of it and they do not recognise its limits. What has been heard of the limits of these things is what they have analogised by their opinions, and the limitations of their intellects, and they do not place them on the limits of what they have been ordered to, they are therefore forging lies against Allah^{azwj} and His^{azwj} Messenger^{saww}, and their audacity in their disobedience.

So this is sufficient for them in their ignorance. And had they placed these on their limits which have been set for them, and accepted these, there would have been no problem with it, but they distorted it, and transgressed (the limits), and forged lies, and they regarded the Orders of Allah^{azwj} and being obedient to Him^{azwj} as being of less importance.

But, I^{asws} am informing you that Allah^{azwj} has Limited these by Limits because He^{azwj} does not Want anyone to exceed these Limits, and had He^{azwj} Ordered as they have mentioned, then it would have been an excuse for the people due to their ignorance of what Limit they exceed from what has been set for them, but the one who infringed and was negligent of the Limits of Allah^{azwj}, he has an excuse, but the boundary of Limits has been placed, and none will exceed this except for a Polytheist Infidel.

ثم قال تلك حدود الله فلا تعتدوها ومن يتعد حدود الله فاولئك هم الظالمون فاخبرك حقايق ان الله تبارك وتعالى اختار الاسلام لنفسه ديناً ورضى من خلقه فلم يقبل من احد الا به وبه بعث انبياءه ورسله

Then He^{azwj} Said: ***“[2:229] These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.”*** So I^{asws} am informing you of the facts, that Allah^{azwj} Blessed and High has Chosen Al-Islam for Himself as a Religion and is Pleased by it for His^{azwj} Creatures, therefore He^{azwj} will not Accept from anyone except by it (Islam), and it was by it (Islam) that He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Messengers^{as}.

ثم قال وبالحق انزلناه وبالحق نزل فعليه وبه بعث انبياءه و رسله ونبيه محمدا صلى الله عليه وآله فاختر الذين لم يعرفوا معرفة الرسل وولايتهم وطاعتهم هو الحلال المحلل ما احلوا والمحرم ما حرموا وهم اصله ومنهم الفروع الحلال وذلك سعيهم ومن فروعهم امرهم الحلال واقام الصلوة وايتاء الزكوة وصوم شهر رمضان وحج البيت وتعظيم حرمان الله وشعائره وتعظيم البيت الحرام والمسجد الحرام والشهر الحرام والطهور والاغتسال من الجنابة ومكارم الاخلاق ومحاسنها وجميع البرة

Then He^{azwj} Said: ***“[17:105] And with truth have We revealed it, and with truth did it come”***. So it was on it (truth) and by it that His^{azwj} Prophets^{as}, and His^{azwj} Messengers^{as} and His^{azwj} Prophet Muhammad^{saww} was Sent. So the one who did not achieve the understanding of the Messengers^{as}, and their^{as} ‘Wilayah’, and their^{as} obedience, was in disgust.

The Permissible is, therefore, what they^{as} had permitted, and the Prohibited is what they^{as} prohibited, and they^{as} are the origin of it, and it is from them^{as} that are the branches of the Permissible, and that is their^{as} quest. And from their^{as} branches, they^{as} ordered the Permissible, and the establishment of the Prayer, and the giving of the Zakaat, and the Fasting in the Month of Ramadhan, and the Pilgrimage of the House, and the Umra, and the Magnifying of the Sanctities of Allah^{azwj} and His^{azwj} Signs and Rituals, and the reverence of the Sacred House, and the Sacred Masjid, and the Sacred months, and the purification, and the major ablution, and the good morals and its advantages, and all the good (righteousness).

ثم ذكر بعد ذلك فقال في كتابه ان الله يامر بالعدل والاحسان وايتاء ذى القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون فعددهم المحرم و اولياؤهم الدخول في امرهم الى يوم القيمة فيهم الفواحش وما ظهر منها وما بطن والخمر والميسر والربا والدم ولحم الخنزير فهم الحرام والمحرم واصل كل حرام وهم الشر واصل كل شر ومنهم فروع الشر كله ومن ذلك الفروع الحرام واستحلالهم اياها ومن فروعهم تكذيب الانبياء وجود الاوصياء وركوب الفواحش الزنا والسرقة وشرب الخمر والنكرواكل مال اليتيم واكل الربوا والخذعة والخيانة وركوب الحرام كلها وانتهاك المعاصي

Then He^{azwj} Mentioned after that in His^{azwj} Book that ***“[16:90] Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.”*** So He^{azwj} Numbered for them the Prohibitions, and their ‘اولياؤهم’ (guardians) are included in their affairs up to the Day of Judgement.

The immoralities are regarding them, and what is apparent from it and what is hidden, and the intoxicant, and the gambling, and the interest, and the blood, and the flesh of the swine, so these are the prohibited and the unlawful and the origin of every Prohibition, and they are the evil and the origin of all evil, and it is from them that are the branches of all the evil, and from that are the branches of the Prohibition and what is not Permissible for them.

It means, from their branches is the belying of the Prophets^{as}, and fighting against the (Divine) successors^{as}, and their committing of the immoralities, and the adultery,

and the theft, and the drinking of the intoxicant, and the denial, and devouring the wealth of the orphans, and devouring the interest, and the deception, and the betrayal, and the committing all the Prohibitions, and indulgence into all kinds of sins.

وانما امر الله بالعدل والاحسان وايتاء ذى القربى يعنى مودة ذى القربى وابتغاء طاعتهم وينهى عن الفحشاء والمنكر والبغى وهم اعداء الانبياء و اوصياء الانبياء وهم البغى من مودتهم فطاعتهم يعظكم بهذا لعلكم تذكرون و اخبرك انى لو قلت لك ان الفاحشة والخمر والميسر والزنا والميتة والدم ولحم الخنزير هو رجل وانت اعلم ان الله قد حرم هذا الاصل وحرم فرعه ونهى عنه و جعل ولايته كمن عبد من دون الله وثنا وشركا ومن دعا إلى عبادة نفسه فهو كفرعون إذ قال انا ربكم الاعلى فهذا كله على وجه ان شئت قلت هو رجل وهو إلى جهنم و من شايعه على ذلك فافهم مثل قول الله انما حرم عليكم الميتة والدم ولحم الخنزير ولصدقت ثم لو انى قلت انه فلان ذلك كله لصدقت ان فلانا هو المعبود المتعدى حدود الله التى نهى عنها ان يتعدى

But rather, ***Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred***, it means affection for the near relatives with a view for their^{asws} obedience, and He^{azwj} (Says) ***and He forbids indecency and evil and rebellion***, and they are the enemies of the Prophets^{as} and the successors^{as} of the Prophets^{as}, and they have rebelled from their^{as} love.

(As Allah^{azwj} Says) ***He admonishes you that you may be mindful***, and I^{asws} inform you that if I^{asws} were to say to you that the immoralities, and the intoxicants, and the gambling, and the adultery, and the dead, and the blood, and flesh of the swine, are each a 'رجل' person, and you very well know that Allah^{azwj} has Prohibited this originally and has Prohibited its branches and to stay away from it, and Made its love of it to be as if one has worshipped 'one' apart from Allah^{azwj}, and idols, and associated, and the one who called to the worship of his self, is like a Pharaoh^{la}.

(Allah^{azwj} Says) ***"[79:24] Then he said: I am your lord, the most high."*** So all this is on its perspective. Perhaps I^{asws} say that it is a person, and he will be to the Fire and the one who follows him. So understand the example in the Statement of Allah^{azwj} ***"[2:173] He has only forbidden you what dies of itself, and blood, and flesh of swine"*** and you will be ratified, then if I^{asws} were to say to you that he is so and so that one, all of it gets ratified that so and so is the worshipped one who has exceeded the Limits of Allah^{azwj} which He^{azwj} has Forbidden to exceed from it.

ثم انى اخبرك ان الدين واصل الدين هو رجل وذلك الرجل هو اليقين وهو الايمان وهو امام امته واهل زمانه فمن عرف عرف الله ومن انكره انكر الله ودينه ومن جهله جهل الله ودينه وحدوده وشرائعه بغير ذلك الامام

Then I^{asws} hereby inform you that the Religion and the fundamentals of the Religion, it is a 'رجل' person, and that is the man^{asws}, and it is the conviction, and it is the faith, and he^{asws} is the Imam^{asws} of his^{asws} community and the people of his^{asws} era. So the one who recognises him^{asws} has recognised Allah^{azwj}, and the one who denies him^{asws} has denied Allah^{azwj}, and His^{azwj} religion, and the one who is ignorant of him^{asws} is ignorant of Allah^{azwj} and His^{azwj} Religion, and His^{azwj} Limits, and His^{azwj} laws without recognition (and submission of a Divine) Imam^{asws}.

كذلك جرى بان معرفة الرجال دين الله والمعرفة على وجهه معرفة ثابتة على بصيرة يعرف بها دين الله ويوصل بها إلى معرفة الله فهذه المعرفة الباطنة الثابتة بعينها الموجبة حقها المستوجب اهلها عليها الشكر لله التى من عليهم بها من من الله يمن به على من يشاء مع معرفة الظاهرة

So that is, how it flows, the Religion of Allah^{azwj}, from the recognition (Ma'rifat) of the men, and the recognition (Ma'rifat) on its perspective, the well established recognition (Ma'rifat) on the vision by which the Religion of Allah^{azwj} can be recognised, and by which you can arrive at the recognition (Ma'rifat) of Allah^{azwj}. So this is the hidden (Baatin) recognition (Ma'rifat) which is firm and this is exactly what has been Obligated for the obligatory rights of its people^{asws} (Ahl).

On it is the Thanks of Allah^{azwj} which has been Bestowed upon it from Allah^{azwj}, and He^{azwj} Bestows upon the one whomsoever that He^{azwj} so Desires it to, with the apparent (Zaahir) recognition (Ma'rifat).

ومعرفة في الظاهرة فاهل المعرفة في الظاهر الذين علموا امرنا بالحق على غير علم لا يلحق باهل المعرفة في الباطن على بصيرتهم ولا يضلوا بتلك المعرفة المقصورة إلى حق معرفة الله كما قال في كتابه ولا يملك الذين يدعون من دونه الشفاعة إلى من شهد بالحق وهم يعلمون فمن شهد شهادة الحق لا يقعد عليه قلبه على بصيرة فيه كذلك من تكلم لا يقعد عليه قلبه لا يعاقب عليه عقوبة من عقد عليه قلبه وثبت على بصيرة فقد عرفت كيف كان حال رجال اهل المعرفة في الظاهر والاقرار بالحق على غير علم في قديم الدهر وحديثه إلى انتهى الامر إلى نبي الله وبعده إلى من صار وإلى من انتهت إليه معرفتهم وانما عرفوا بمعرفة اعمالهم ودينهم الذي دان الله به المحسن باحسانه والمسيئ باسائته وقد يقال انه من دخل في هذا الامر بغير يقين ولا بصيرة خرج منه كما دخل فيه رزقنا الله واياك معرفة ثابتة على بصيرة

And the recognition (Ma'arifat) with regards to the apparent (Zaahir) - so the people of the recognition (Ma'arifat) with regards to the apparent are the ones who know our^{asws} commands with the truth against the others, a knowledge which does not cause them to recognise the people of recognition on their vision, nor does it make them stray with that recognition, by reduction (Taqseer) to the Right of the recognition of Allah^{azwj} as He^{azwj} has Said in His^{azwj} Book ***"[43:86] And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him)."***

So the one who testifies to the truth, he does not sit upon his heart with the insight with regards to it. Similarly, the one who speaks, it does sit upon his heart and there is no difficulty for him as he holds it in his heart and is firm in his vision, for he has recognised the situation of the men who are the people of the recognition in the apparent, and the acceptance of the truth against the others, and He^{azwj} Knows from before (eternity) and His^{azwj} Narrations and Commands which have been transmitted to the Prophet^{saww}, and after him^{saww} to the one to whom^{asws} the recognition reached to, and they understand with their understanding, their^{asws} actions, and their^{asws} Religion which Allah^{azwj} has Made it to be, the righteous one by his righteousness, and the wrong-doer by his disobedience. And he^{asws} has said that the one who enters in this command without certainty, nor with vision, will exit from it. Allah^{azwj} has Entered in it our^{asws} sustenance (of all that we need), and beware, you must have constant insight.

واخبرك اني لو قلت ان الصلوة و الزكوة وصوم شهر رمضان والحج والعمرة والمسجد الحرام والبيت الحرام والمشعر الحرام والطهور والاعتسال من الجنابة وكل فريضة كان ذلك هو النبي الذي جاء به عند ربه لصدقت ان ذلك كله انما يعرف بالنبي ولولا معرفة ذلك النبي صلى الله عليه وآله وسلم والايمان به والتسليم له ما عرف ذلك فذلك من من الله على من يمن عليه ولولا ذلك لم يعرف شيئا من هذه فهذا كله ذلك النبي واصله وهو فرعه وهو دعائي إليه ودلني عليه وعرفني وامرني به واوجب على له الطاعة فيما امرني به لا يسعني جهله وكيف يسعني جهله ومن هو فيما بيني وبين الله وكيف تستقيم لي لولا اني اصف ان ديني هو الذي اتاني به ذلك النبي صلى الله عليه وآله ان اصف ان الدين غيره

And I^{asws} am informing you that if I^{asws} were to say that the Prayer, and the Zakaat, and the Fasting in the Month of Ramadhan, and the Pilgrimage, and the Umra, and the Sacred Masjid, and the Sacred House, and the Sacred Months, and the cleanliness, and the Major ablution, and all the obligations that the Prophet^{saww} came with from his^{saww} Lord^{azwj} as Religion, I^{asws} will be ratified, for all that can be recognised by the Prophet^{saww}, and had it not been for the recognition of that Prophet^{saww} and belief in him^{saww} and submission to him^{saww}, these would not have been understood.

So that is the Favour of Allah^{azwj} which He^{azwj} Favours on whomsoever He^{azwj} Likes to, and had it not been for that nothing from it could have been recognised. So all that is (Revealed through) the Prophet^{saww}, and he^{saww} is the origin of it, and he^{saww} is the branch of it, and he^{saww} called me^{asws} to it, and evidenced to it, and made me^{asws} to understand it, and ordered me^{asws} and obligated the obedience to him^{saww} and there is no leeway for me^{asws} to be ignorant of it, and how can I^{asws} have the leeway of being ignorant of these when he^{saww} is in between myself^{asws} and Allah^{azwj}.

And how can it be upright for me^{asws} if I^{asws} were not to describe that my^{asws} Religion is the one, which the Prophet^{saww} gave to me^{asws}, and he^{saww} is my^{asws} Religion.

وكيف لا يكون ذلك معرفة الرجل وانما هو الذى جاء به عن الله وانما انكر الذى من انكره بان قالوا ابعث الله بشرا رسولا ثم قالوا ابشر يهودنا فكفروا بذلك الرجل وكذبوا به وقالوا لولا انزل عليك ملك فقال قل من انزل الكتاب الذى جاء به موسى نورا وهدى للناس ثم قال في آية اخرى ولو انزلنا ملكا لقضى الامر ثم لا ينظرون ولو جعلناه ملكا لجعلناه رجلا

And how can it not be that recognition of the person and he^{saww} is the one who came with it from Allah^{azwj}, and the one who denied him^{saww} would have denied Him^{azwj}. He^{azwj} said **[17:94] they said: What! has Allah raised up a mortal to be a messenger?** then Said **[64:6] they said: Shall mortals guide us?** So they denied that person, and belied him^{saww} and said, 'Suppose no Angel has Descended upon you^{saww}', so He^{azwj} Said **[6:91] Say: Who revealed the Book which Musa brought, a light and a guidance to men**, then Said in another Verse **"[6:8] And had We sent down an angel, the matter would have certainly been decided and then they would not have found respite. [6:9] And if We had made him angel, We would certainly have made him a man"**.

تبارك الله تعالى انما احب ان يعرف بالرجال وان يطاع بطاعتهم فجعلهم سبيله ووجهه الذى يؤتى منه لا يقبل الله من العباد غير ذلك لا يسئل عما يفعل وهم يسئلون فقال فيمن اوجب من محبته لذلك من بطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا فمن قال لك ان هذه الفريضة كلها انما هي رجل وهو يعرف حد ما يتكلم به فقد صدق ومن قال على الصفة التي ذكرت بغير الطاعة لا يعنى التمسك في الاصل بترك الفروع لا يعنى بشهادة ان لا اله الا الله ويترك شهادة ان محمدا رسول الله صلى الله عليه وآله وسلم ولم يبعث الله نبيا قط الا بالبر والعدل والمكارم ومحاسن الاعمال والنهي عن الفواحش ما ظهر منها وما بطن فالباطن منه ولاية اهل الباطن والظاهر منه فروعهم ولم يبعث الله نبيا قط يدعوا إلى معرفة ليس معها طاعة في امر ونهي فانما يقبل الله من العباد العمل بالفرايض التي افترضها الله على حدودها مع معرفة من جائهم من عنده ودعاهم إليه

Allah^{azwj} Loves that He^{azwj} should be recognised by persons and that the obedience to them^{asws} is the obedience to Him^{azwj}. So He^{azwj} Made them^{asws} to be His^{azwj} Way and His^{azwj} perspective through, which they can get (in close proximity) to Him^{azwj}.

Allah^{azwj} does not Accept from the servants other than that, that He^{azwj} would not Question anything that they may do. So He^{azwj} Said, Making the love for him^{saww}, to be an Obligation **[4:80] Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.**

So the 'one' who says to you that all these obligations are 'رجل' a person and he understands the Limits of what he is saying, he has spoken the truth. And if someone who says to you as you have mentioned, without obedience, it has no meanings to it and adherence to the origin and therefore leaving the branches out.

Meaning testifying that if one testifies there is no god except Allah^{azwj}, but leaves out the testimony that Muhammad^{saww} is the Rasool Allah^{azwj} then its useless (one testimonies is of no value). And Allah^{azwj} never Sent a Prophet^{as} at all except with righteousness, and justice, and the morals, and the goodness of the actions, and the prevention from the immoralities, be they apparent or hidden, for the hidden from it is the 'Wilayah' of the people of the hidden (Divine Imam^{asws}), and the apparent from it is their branches, and Allah^{azwj} did not Send a Prophet^{as} at all who would call to the recognition when there is no obedience in the Orders and Prohibitions. Allah^{azwj} Accepts the deeds from the servants of the obligation which Allah^{azwj} has Obligated upon them in reference to their Limits along with the recognition of the one^{saww} who came by it from Him^{azwj} and calls to Him^{azwj}.

فاول من ذلك معرفة من دعا إليه ثم طاعته فيما يقر به بمن لا طاعة له وانه من عرف اطاع حرم الحرام ظاهره وباطنه ولا يكون تحريم الباطن واستحلال الظاهر وانما حرم الظاهر بالباطن والباطن بالظاهر معا جميعا ولا يكون الاصل والفروع وباطن الحرام حرام وظاهره حلال ولا يحرم الباطن ويستحيل الظاهر وكذلك لا يستقيم الا يعرف صلوة الباطن ولا يعرف صلوة الظاهر ولا الزكوة ولا الصوم ولا الحج ولا العمرة والمسجد الحرام وجميع حرمات الله وشعائره وان ترك معرفة الباطن لان باطنه ظهره

So the first thing from that is the recognition of the one^{asws} who calls to Him^{azwj}, then obedience in whatsoever that he^{asws} would say, because whoever achieved that understanding (Ma'rifat) will be obedient and know that both the apparent and the hidden of the Prohibitions are Prohibited, and it is not possible for the hidden to be Prohibited and its apparent to be Permissible, but rather the apparent goes along with the hidden, and the hidden along with the apparent has been Made to be Prohibited together.

And it cannot be that the origin (Wilayah) and the branches (limits) and the hidden of the Prohibition is Prohibited and its apparent is Permissible, nor is the hidden Prohibited whilst its apparent has been Made to be Permissible, and similarly it is not correct for him to recognise the hidden (Baatin) Prayer and not recognise the apparent Prayer, nor Zakaat, nor Fasting, nor the Pilgrimage, nor the Umra, and the Sacred Masjid, and all the Sanctities of Allah^{azwj} and His^{azwj} Signs, and leave out the recognition of the hidden because of one's considering its hidden as its apparent.

ولا يستقيم ان ترك واحدة منها إذا كان الباطن حراما خبيثا فالظاهر منه انما يشبه الباطن بالظاهر فمن زعم ان ذلك انما هي المعرفة انه إذا عرف اكتفى بغير طاعة فقد كذب واشرك ذاك لم يعرف ولم يطع وانما قيل اعرف واعمل ما شئت من الخير فانه لا يقبل ذلك منك بغير معرفة فإذا عرفت فاعمل لنفسك ما شئت من الطاعة قل أو كثر فانه مقبول منك

And it is not correct that you leave out one of it even if it was the hidden of the Prohibition which is evil, and its apparent will also be the like of its hidden, no doubt the hidden is similar to the apparent (in submission and in acting upon).

So whoever thinks that this is the recognition (Ma'rifat) and that he has recognised it without being obedient, he has lied and has committed 'Shirk' (by associating his opinion to the Divine Commands). This person has neither any recognition (Ma'rifat) nor any obedience in him. But rather it is to achieve recognition (Ma'rifat) and do not do whatever you like from the good deeds since no good deed is acceptable from you without recognition Ma'rifat (both its apparent and its hidden).

So if you have achieved recognition (Ma'rifat), so perform for yourself whatsoever you like from the obedience, little or more, for it will be acceptable from you.

اخبرك ان من عرف اطاع إذا عرف وصلى وصام واعتمر وعظم حرمان الله كلها ولم يدع منها شيئاً وعمل بالبر كله ومكارم الاخلاق كلها ويجتنب سيئها وكل ذلك هو النبي صلى الله عليه وآله وسلم والنبي صلى الله عليه وآله اصله وهو اصل هذا كله لانه جاء ودل عليه وامر به ولا يقبل من احد شيئاً منه الا به ومن عرف اجتنب الكبائر وحرم الفواحش ما ظهر منها وما بطن وحرم المحارم كلها لان بمعرفة النبي صلى الله عليه وآله وبطاعته دخل فيما دخل فيه النبي صلى الله عليه وآله وسلم وخرج مما خرج منه النبي صلى الله عليه وآله

I^{asws} am informing you that the one who understands will obey. When he understands, he Prays, and Fasts, and performs Umrah, and Magnifies all of the Sanctities of Allah^{azwj}, and does not turn away from anything from that and does all good deeds, and has all the good moral conduct, and keeps away from all evil, and all that is the prophet^{saww} and the Prophet^{saww} is the origin of this, because he^{saww} is the one^{saww} who came with it and evidenced it, and ordered for it, and nothing will be acceptable from anyone except by him^{saww}, and the one who understands will keep away from the major sins, and Prohibitions of the immoralities, be it apparent from it or hidden, and Prohibits all the Prohibitions because of the understanding of the Prophet^{saww} and by being obedient to him^{saww} enters into what the Prophet^{saww} entered into, and comes out from what the Prophet^{saww} came out of.

من زعم انه يملك الحلال ويحرم الحرام بغير معرفة النبي صلى الله عليه وآله لم يحلل الله حلالاً ولم يحرم له حراماً وانه من صلى وزكى وحج واعتمر فعل ذلك كله بغير معرفة من افترض الله عليه طاعته لم يقبل منه شيئاً من ذلك ولم يصل ولم يصم ولم يزك ولم يحج ولم يعتمر ولم يغتسل من الجنابة ولم يتطهر ولم يحرم الله حراماً ولم يحلل الله حلالاً ليس له صلوٰة وان ركع وسجد ولا له زكاة وان اخرج لكل اربعين درهماً ومن عرفه واحد عنه اطاع الله

The one who thinks that he knows the Permissibles and restrains from the Prohibitions, however without the recognition (Ma'rifat) of the Prophet^{saww}, Allah^{azwj} does not Permit for his the Permissibles, and does not Prohibit for him the Prohibition. Even though he is the one who Prays, and gives Zakaat, and performs the Pilgrimage, and Umrah, and does all of that without the recognition (Ma'rifat) of the one^{saww} to whom Allah^{azwj} has Made obedience to be an Obligation, nothing from it will be acceptable from that, and he is deemed to neither having Prayed, or Fasted, or given Zakaat, or performed the Pilgrimage and Umrah, or Fasted, nor cleansed, nor performed the major ablution, nor will Allah^{azwj} Consider his prohibition to be Prohibition nor his Permissibles to be the Permissibles.

Therefore, there is no Prayer for him, nor any bowing, or prostrations, nor is there for him Zakaat even if he has given one Dirham out of forty. And the one who understands one of it has obeyed Allah^{azwj}.

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آبؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

And what you have mentioned is that they have permitted for themselves to marry those women whom Allah^{azwj} has Forbidden in His^{azwj} Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet^{saww}, and it is more rightful to start from magnifying the Right of Allah^{azwj} and the prestige of His^{azwj} Messenger^{saww} and the magnification of his^{saww} glory, and what Allah^{azwj} has Forbidden his^{saww} followers to marry his^{saww} wives after His^{azwj} Statement, and it is not for you to injure the Rasool Allah^{saww} nor marry any of his^{saww} wives from after him^{saww} ever, for that is a great (sin) with Allah^{azwj}. And Allah^{azwj} Blessed and High has Said **[33:6] The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers**, and he^{saww} is a father to them. Then He^{azwj} Said **[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.**

فمن حرم نساء النبي لتحريم الله ذلك فقد حرم الله في كتابه العمات والخالات وبنات الاخ وبنات الاخت وما حرم الله من ارضاعه لان تحرم ذلك تحريم نساء النبي صلى الله عليه وآله فمن حرم ما حرم الله من الامهات والبنات والاخوات والعمات من نكاح نساء النبي صلى الله عليه وآله وسلم ومن استحل ما حرم الله فقد اشرك إذا اتخذ ذلك ديناً.

So the one who has prohibited for himself the wives of the Prophet^{saww} due to the Prohibition of Allah^{azwj} that is in order, for Allah^{azwj} has Prohibited in His^{azwj} Book the paternal aunts and the maternal aunts, and the daughters of the brother, and the daughters of the sister, and what Allah^{azwj} has prohibited the one who has breastfed you, because considering them to be prohibited is equal to the Prohibition of marrying the wives of the Prophet^{saww}. So the one who considers it a prohibition what Allah^{azwj} has Prohibited are the mothers, and the daughters, and the sisters, and the paternal aunts, and the wives of the Prophet^{saww}. So the one who has permitted to him what Allah^{azwj} has Prohibited, he has associated (himself with Allah^{azwj} – which is Shirk), if he takes it to be a Religion for himself.

واما ما ذكرت ان الشيعة يترادفون المرأة الواحدة فاعوذ بالله ان يكون ذلك من دين الله ورسوله انما دينه ان يحل ما احل الله ويحرم ما حرم الله سراء؟؟ ان ما احل الله من النساء في كتاب المتعة في الحج اجلهما ثم لم يحرمهما فإذا اراد الرجل المسلم ان يتمتع من المرأة فعلى كتاب الله وسنته نكاح غير سفاح تراضيا على ما احبا من الاجرة والاجل كما قال الله فما استمتعتم به منهن فاتوهن اجورهن ولا جناح عليكم فيما تراضيتن به من بعد الفريضة

And as for your mentioning that the Shiites are synonymously marrying one woman, so ^{asws} seek refuge with Allah^{azwj} for that to be from the Religion of Allah^{azwj} and His^{azwj} Messenger^{saww}, but rather their Religion is to permit what Allah^{azwj} has Made Permissible, and to prohibit that which Allah^{azwj} has Made Prohibited.

It is happiness what Allah^{azwj} has Permitted from the women in the Book the pleasure (Muta'a) in the Pilgrimage, postponing both of these then not Prohibiting them. So if a Muslim man intends to enjoy (Muta'a) the woman in accordance with the Book of Allah^{azwj} and the Sunnah, then it is a marriage and not adultery, both of them being in agreement with the love and the recompense and the term, as Allah^{azwj} has Said **[4:24] Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed.**

ان هما احبا ان يمدا في الاجل على ذلك الاجر فاخر يوم من اجلها قبل ان ينقضى الاجل قبل غروب الشمس مدا فيه وزادا في الاجل ما احبا فان مضى آخر يوم منه لم يصلح الا ما امر مستقبل وليس بينهما عدة من سواه فانه اتحدت سواه اعتدت خمسة و الاربعين يوما وليس بينهما ميراث ثم ان شانت تمتعت من آخر فهذا حلال لهما إلى يوم القيمة ان هي شانت من سبعة وان هي شانت من عشرين ان ما بقيت في الدنيا كل هذا حلال لهما على حدود الله ومن يتعد حدود الله فقد ظلم نفسه

If both of them would like to increase the term on that same dowry, they can do so up until one day before the term runs out, and before sun has set they can increase the term whatsoever they like. If the last day from it has passed, it would not be correct except there would be no waiting period in between these days. And if they would like to do it again or with someone else then the woman would have to wait forty-five days, and there would be no inheritance issues between them.

Then if she likes, she can enjoy (Muta'a) with someone else. So this is Permissible for them both up to the Day of Judgement. And if she likes then she can do it with seven (different men) and if she likes she can do it twenty (different men) as long as they remain in the world. All this is Permissible for them both upon the Limits of Allah^{azwj}, and the one who exceeds the Limits of Allah^{azwj}, so he has been unjust to himself.

وإذا اردت المتعة في الحج فاحرم من العقيق واجعلها متعة فمتى ما قدمت طفت بالبيت واستسلمت الحجر الاسود وفتحت به وختمت سبعة اشواط ثم تصلى ركعتين عند مقام ابراهيم ثم اخرج من البيت فاسع بين الصفا والمروة سبعة اشواط تفتح بالصفا وتختم بالمروة فإذا فعلت ذلك فصبرت حتى إذا كان يوم التروية صنعت ما صنعت بالعقيق ثم احرم بين الركن والمقام بالحج فلم تزل محرما حتى تقف بالموقف ثم ترمى الجمرات وتذبح وتحل وتغتسل ثم تزور البيت فإذا انت فعلت ذلك فقد احللت وهو قول الله فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى ان تذبح

And if you decide to enjoy (Muta'a) in the Pilgrimage, then tie the Ehraam with the carnelian (Aqeeq), and make it to be an enjoyment. So when you proceed, circumambulate the House and kiss the Black Stone, and begin with it and end seven cycles by it. Then Pray two Cycles near Maqaam e Ibrahim^{as}. Then come out from the House, then walk (Sa'ee) in between Al-Safa and Al-Marwa seven times, beginning with Al-Safa and ending at Al-Marwa. So when you have done that, observe patience until the Day of Tarwiyya, then do what you did with the carnelian (Aqeeq). Then tie the Ehraam in between Al-Rukn and Al-Maqaam for the Pilgrimage, and do not cease to be in Ehraam until you stand at the standing place, then throw the pebbles (Rami Al-Jamaraat), and give the sacrifice (Qurbani), then open the Ehraam and perform the bath, then visit the House.

So when you have done that so you would have come out of Ehraam, and it is the Statement of Allah^{azwj} **“[2:196] whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain”**, you give the sacrifice.

واما ما ذكرت انهم يستحلون الشهادات بعضهم لبعض على غيرهم فان ذلك ليس هو الا قول الله يا ايها الذين آمنوا شهادة بينكم إذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم أو اثنان من غيركم ان انتم ضربتم في الارض فاصابتكم مصيبة الموت إذا كان مسافرا وحضره الموت اثنان ذوا عدل من دينه فان لم يجدوا فاخران ممن يقرأ القرآن من غير اهل ولايته يحبسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا قليلا ولو كان به ثمنا قليلا ولو كان ذا قربى ولا نكنتم شهادة الله

And as for what you mentioned that they consider it to be permissible to testify in favour of each other and against the others, so that is not the case except for the Statement of Allah^{azwj} **“[5:106] O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you”**. If he is a traveller and the death presents itself, there should be two just people from his Religion.

So if he cannot find, then two others from the reciters of the Quran from other than the people of Wilayah, confine them after the Prayers. So they should take a vow with Allah^{azwj} that they will turn around and be sold for a small price, even though it may be a small price, even though it may be from a relative, and will not conceal the testimony of Allah^{azwj}.

انا إذا لمن الاثمين فان عثر على انهما استحقا اثما فاخران يقومان مقامهما من الذى استحق عليهم الاوليان من اهل ولايته فيقسمان بالله لشهادتنا احق من شهادتهما وما اعتدينا انا إذا لمن الظالمين ذلك ادنى بالشهادة على وجهها أو تخافوا ان ترد ايماننا بعد ايمانهم واتقوا الله واسمعوا وكان رسول الله صلى الله عليه وآله يقضى بشهادة رجل واحد مع يمين المدعى ولا يبطل حق مسلم ولا يرد شهادة مؤمن

If these two are sinners and that then two others should stand in their place and they also would be people of their Wilayah, so they will both swear upon Allah^{azwj} that, ‘Our testimony is better than their testimony, and that if we were to exceed the Limits then we would be from the unjust people’. This is the lowest form of testimony upon its perspective, or if they fear that they would turn back from their testimonies after having testified, and fear Allah^{azwj} and listen, and that the Rasool Allah^{saww} used to judge in favour of the defendant based upon the testimony sworn by one man on oath, and the rights of Muslims cannot be falsified nor can the testimony of a Believer be refuted.

فإذا اخذ يمين المدعى وشهادة الرجل قضى له بحقه وليس يعمل بهذا فإذا كان لرجل مسلم قبل آخر حق يجده ولم يكن شاهد غير واحد فانه إذا رفعه إلى ولاية الجور ابطلوا حقه ولم يقضوا فيها بقضاء رسول الله صلى الله عليه وآله كان الحق في الجور ان لا يبطل حق رجل فيستخرج الله على يديه حق رجل مسلم ويأجره الله ويجيء عدلا كان رسول الله صلى الله عليه وآله يعمل به

If the defendant swears and the man testifies, his right would be judged to be for him, and this does not get acted upon. If a Muslim man has a right over the other and he fights for it, and there is not witness apart from one, and if he raises the matter with the oppressive governor, his right would be denied, and he will not be judged with regards to it by the Judgement of the Rasool Allah^{saww}, and that the right thing to do during the oppressive times was not to falsify the rights of a man. Allah^{azwj} will Bring out the right of a Muslim man from his hand and Allah^{azwj} will Reward him and this will be the justice that the Rasool Allah^{saww} used to act upon.

واما ما ذكرت في آخر كتابك انهم يزعمون ان الله رب العالمين هو النبي صلى الله عليه وآله وانك شبهت قولهم يقول الذين قالوا في علي ما قالوا فقد عرفت ان السنن والامثال كايمة لم يكن شئ فيما مضى الا سيكون مثله حتى لو كانت شاة بشاة وكان هيئتها مثله واعلم انه سيضل قوم بضلالة من كان قبلهم

And as for what you mentioned regard at the end of your letter that they are alleging that Allah^{azwj} the Lord^{azwj} of the Worlds is actually the Prophet^{saww}, and this is similar to their words, which they are saying regarding Ali^{asws} what they say. So you will understand that the Sunnah and the examples are sometimes very similar to each other. Whatever thing has passed, the like of it can also come up in the future, even if it is a sheep after a sheep. And here it is its example, and know that a people will be going astray by a straying like the ones before them.

كتبت فتسناني عن مثل ذلك ما هو وما ارادوا به اخبرك ان الله تبارك وتعالى هو خلق الخلق لا شريك له له الخلق والامر والدنيا والاخرة وهو ربك كل شئ وخالقه خلق الخلق واحب ان يعرفوه بانبيائه واحتج عليهم بهم فالنبي صلى الله عليه وآله

You wrote asking me^{asws} about the likes of them and what they are intending by it. I^{asws} am informing you that Allah^{azwj} Blessed and High, He^{azwj} Created the creatures having no Associate for Himself^{azwj}. The creation is all for Him^{azwj}, and the Command, and the world, and the Hereafter, and He^{azwj} is your Lord^{azwj} and the Lord^{azwj} of everything and is its Creator. He^{azwj} Created the creatures and Loved it that He^{azwj} should be recognised by the Prophets^{as} and Argued against them (people) by them^{as}.

هو الدليل على الله عبد مخلوق مربوب اصطفاه نفسه رسالته واكرمه بها فجعل خليفته في خلقه ولسانه فيهم و امينه عليهم وخازنه في السموات والارضين قوله قول الله لا يقول على الله الا الحق من اطاعه اطاع الله ومن عصاه الله عصاه الله

So the Prophet^{saww} is the evidence to Allah^{azwj} and is a servant, a creature, a slave. He^{azwj} Chose him^{saww} for Himself^{azwj} for His^{azwj} Message, and Honoured him^{saww} by it. So he^{azwj} Made him^{saww} to be a Caliph among His^{azwj} creatures, and His^{azwj} Tongue among them, and His^{azwj} Trustee to them and His^{azwj} Treasurer in the heavens and the earths. His^{saww} word is the Word of Allah^{azwj}. He^{saww} will not speak of Allah^{azwj} except for the truth. The one who obeys him^{saww} has obeyed Allah^{azwj}, and the one who disobeys him^{saww} has disobeyed Allah^{azwj}.

وهو مولى من كان الله ربه ووليه من ابي ان يقر له بالطاعة فقد ابي ان يقر لربه بالطاعة وبالعبودية ومن اقر بطاعته اطاع الله وهداه بالنبي صلى الله عليه وآله مولى الخلق جميعا عرفوا ذلك وانكروه وهو الوالد المبرور فيمن احبه واطاعه وهو الوالد البار ومجانب الكبار

And he^{saww} is the Master of the one whose Lord^{azwj} and Guardian is Allah^{azwj}. The one who refuses to be obedient to Rasool Allah^{saww} has, in fact, refused to be obedient to his Lord^{azwj} and be in His^{azwj} servitude, and the one who accepts to be obedient to him^{saww} is being obedient to Allah^{azwj}. And Allah^{azwj} Guided him by the Prophet^{saww}, who is the Master of all creatures, whether he recognises that or denies it. And he^{saww} is the good parent, so the one who loves him^{saww} will obey him^{saww} as he^{saww} is the good father, and he will stay away from the major sins.

قد كتبت لك ما سئلتني عنه وقد علمت ان قوما سمعوا صنعنا هذه فلم يقولوا بها بل حرفوها و وضعوها على غير حدودها على نحوها قد بلغك واحذر من الله ورسوله ومن يتعصبون بنا اعمالهم الخبيثة وقد رمانا الناس بها والله يحكم بيننا وبينهم فانه يقول الذين يرمون المحصنات المؤمنات الغافلات لعنوا في الدنيا والاخرة ولهم عذاب عظيم يوم تشهد عليهم السنتهم وايديهم بما كانوا يعملون يومئذ يوفيههم الله اعمالهم السيئة ويعلمون ان الله هو الحق المبين

I^{asws} have written to you what you had asked me^{asws} about, and I^{asws} know that the people would listen to what we^{asws} are making of this, but they do not speak by it, but they alter it, and waste it upon other than its Limits, and the likes of it as has reached you. And be submissive to Allah^{azwj} and His^{azwj} Messenger^{saww} and be cautious to the ones who are prejudicial against us^{asws}, their deeds are evil, and have got us^{asws} to be accused by the people due to it, and Allah^{azwj} will Judge between us^{asws} and them.

“[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.” “[24:24] On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.” “[24:25] On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth”.

واما ما كتبت ونحوه وتخوفت ان يكون صفتهم من صفة فقد اكرمه الله تعالى عزوجل عما يقولون علوا كبيرا.

And as for what you wrote, that the likes of these people and you are fearing for them that what they are attributing to Allah^{azwj} may not be from His^{azwj} Attributes, so Allah^{azwj} Mighty and Majestic is more Honourable, and more High and more Great than what they are saying (attributing to Him^{azwj}).

صفتي هذه صفة صاحبنا التي وصفنا له وعندنا اخذنا فجزاه الله عنا افضل الحق فان جزائه على الله فتفهم كتاب هذا واتقوه لله.

This description of mine^{asws} is the description from our^{asws} Master^{saww}, whose qualities I^{asws} have explained, and with us^{asws} this is what we^{asws} have taken. So may Allah^{azwj} Reward you from us^{asws}, the highest truth, for its Rewarding is upon Allah^{azwj}, so ponder over this letter and fear Allah^{azwj}.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسن بن علي بن فضال عن حفص المؤذن قال كتب أبو عبد الله عليه السلام إلى أبي الخطاب بلغني أنك تزعم ان الخمس رجل وان الزنا رجل وان الصلوة رجل وان الصوم رجل وليس كما تقول نحن اصل الخير وفروعه طاعة الله وعدونا اصل الشر وفروعه معصية الله ثم كتب يطاع من لا يعرف وكيف يعرف من لا يطاع.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Ali Bin Fazaal, from Hafs Al-Mu'zin who said:

‘Abu Abdullah^{asws} wrote to Abu Al-Khattab: ‘It has reached to me^{asws}, that you are alleging that ‘Al-Khums’ is a person, and that the adultery is a person, and that the Prayer is a person, and that the Fast is a person, and this is not as you say it to be. We^{asws} are the source of the good, and its branches are the obedience to Allah^{azwj}, and our^{asws} enemies are the source of the evil, and its branches are the disobedience to Allah^{azwj}. Then he^{asws} wrote: ‘You obey the one who does not understand, how will you understand the one who does not obey?’

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن داود بن فرقد قال قال أبو عبد الله عليه السلام لا تقولوا لكل آية هذه رجل وهذه رجل من القرآن حلال ومنه حرام ومنه نباء ما قبلكم وحكم ما بينكم وحاكم خبر ما بعدكم فهكذا هو.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Dawood Bin Farqad who said:

‘Abu Abdullah^{asws} said: ‘Do not say about every Verse, ‘this is a person, and this is a person’. From the Quran is the Permissible, and from it, is the Prohibited, and from it, is the News of what was before you, and Judgement of what is between you, and a ruling of the news of what will be after you, this is how it is’.

(4) حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشمأزت إلى آخر الآية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالآية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلثا بل عناه بذلك نفسه.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajaal, from Habeeb Al-Khash'amy who said:

‘I mentioned to Abu Abdullah^{asws} of what Abu Al-Khattab has been saying. He^{asws} said: ‘Some have mentioned to me what he has been saying’. I said, ‘With regards to the Statement of Allah^{azwj} Mighty and Majestic: “[39:45] When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter shrink” he says, ‘When Allah, the One and Only, is mentioned, this is Amir-ul-Momineen^{asws}, and “but when other than He are mentioned”, this is that one and that one (the enemies of Allah^{azwj}-Abu Bakr and Umar)’.

Abu Abdullah^{asws} said: ‘The one who says this is a Polytheist’, three times. ‘I^{asws} am O Allah^{azwj} away from him (Tabarra)’, three times. ‘But, by that it means Allah^{azwj} Himself^{azwj}, but, by that it means Allah^{azwj} Himself^{azwj}, and He^{azwj} has Informed in Haa Meem “[40:12] That is because when Allah alone was called upon, you disbelieved”’. I said, ‘Does it means by that Amir-ul-Momineen^{asws}’.

Abu Abdullah^{asws} said: ‘The one who says this, is a Polytheist. I^{asws} am to Allah^{azwj}, away from him (Tabarra)’, three times. ‘But, by that it means Himself^{azwj}’.

(5) حدثنا احمد بن محمد بن عيسى عن آدم بن اسحق عن هشام عن الهيثم التميمي قال قال أبو عبد الله عليه السلام يا هيثم التميمي ان قوما آمنوا بالظاهر و كفروا بالباطن فلم ينفعهم شئ وجاء قوم من بعدهم فامنوا بالباطن و كفروا بالظاهر فلم ينفعهم ذلك شيئا ولا ايمان بظاهر ولا باطن الا بظاهر.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Adam Bin Is'haq, from Hashaam, from Al-Haysam Al-Tamimy who said:

‘Abu Abdullah^{asws} said: ‘O Haysam Al-Tamimy, a group believed in the open and denied secretly, nothing profited them, and there came a group after them who believed secretly and denied openly, that did not benefit them anything. There is no

faith if it's only in open without believing in the heart and similarly there is no faith if it is only confined to the heart with exhibiting it (from deeds).

22 - باب فيمن لا يعرف الحديث فردّه

CHAPTER 22 – THE ONE WHO DOES NOT UNDERSTAND THE HADITH SHOULD REFER IT BACK

(1) حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن ابي عبيدة الحذاء عن ابي جعفر عليه السلام قال سمعته يقول اما والله ان احب اصحابي إلى اورعهم وافقههم واكتمهم بحديثنا وان اسواهم عندي حالا و امقتهم إلى الذی إذا سمع الحديث ينسب الينا ويروى عنا فلم يعقله ولم يقبله قلبه اشمأز منه وجده وكفر بمن دان به وهو لا يدري لعل الحديث من عندنا خرج والينا سند فيكون بذلك خارجا من ولايتنا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Ubeyda Al-Haza'a, who has narrated the following:

'I heard Abu Ja'far^{asws} say: 'By Allah^{azwj}, that companion of mine^{asws} is beloved to me^{asws}, who narrates, and ponders over, and conceals our^{asws} Hadith, and the evil one with us^{asws} is the condition of the one who, when he hears the Hadith which has been associated with us^{asws}, and has been reported from us^{asws}, so his mind does not accept it and his heart is constricted by what is contained in it, and he fights against it and denies it to make it his Religion, and he does not know that it could be the Hadith which is coming from us^{asws}, and to us^{asws} is its link, so by that he has exited from our^{asws} Wilayah'.

(2) حدثنا الهيثم النهدي عن محمد بن عمر بن يزيد عن يونس عن ابي يعقوب بن اسحق بن عبد الله عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى الحديث من عندنا خرج والينا سند فيكون بذلك خارجا من ولايتنا.

2 – It has been narrated to us by Al-Haysam Al-Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaqoub Bin Is'haq Bin Abdullah, who has narrated the following:

'Abu Abdullah^{asws} said that: 'Allah^{azwj} Blessed and High, the Hadith comes out from us^{asws}, and to us^{asws} is its link, (and who denies it), exit from our^{asws} Wilayah'.

(3) حدثنا الهيثم النهدي عن محمد بن عمر بن يزيد عن يونس عن ابي يعقوب بن اسحق بن عبد الله عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى حصر عبادته بايتين من كتابه الا يقولوا حتى يعلموا ولا يردوا ما لم يعلموا ان الله تبارك وتعالى يقول لم يؤخذ عليهم ميثاق الكتاب الا يقولوا على الله الا الحق وقال بل كذبوا لما لم يحيطوا بعلمه ولما يأتيهم تأويله.

3 – It has been narrated to us by Al-Haysam Al-Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaqoub Bin Is'haq Bin Abdullah, who has narrated the following:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Blessed and High, Restricted His^{azwj} servant by two Verses from His^{azwj} Book so that they would say only that which they know, and don't respond to what they do not know. Allah^{azwj} Blessed and High Said "[7:169] Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?" and Said "[10:39] Nay, they reject that of which they have no comprehensive knowledge, and the interpretation of it has not yet come to them".

(4) حدثنا محمد بن عيسى عن محمد بن عمرو عن عبد الله بن جندب عن سفيان بن السيط قال قلت لابي عبد الله عليه السلام جعلت فداك ان الرجل ليأتينا من قبلك فيخبرنا عنك بالعظيم من الامر فيضيق بذلك صدورنا حتى نكذبه قال فقال أبو عبد الله عليه السلام ليس عنى يحدثكم قال قلت بلى قال فيقول لليل انه نهار وللنهار انه ليل قال فقلت له لا قال فقال رده الينا فانك ان كذبت فانما تكذبنا.

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Amro, from Abdullah Bin Jundab, from Sufyaan Bin Al-Sayt who said:

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, the man who gave us from before, informed us from you^{asws} with a great matter. Our chests were narrowed until we belied it’. He^{asws} said: ‘Did he not mean to narrate to you?’ I said, ‘Yes’. He^{asws} said: ‘He was saying that the night is the day, and the day is the night?’ I said to him^{asws}, ‘No’. He^{asws} said: ‘Refer it back to us^{asws}, for if you were to belie it, you will have belied us^{asws}’.

(5) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن حمزة بن زريع عن علي السناني عن ابي الحسن ع انه كتب إليه في رسالة ولا تقل لما بلغك عنا أو نسب الينا هذا باطل وان كنت تعرفه خلافه فانك لا تدري لم قلنا وعلى أي وجه وصفة.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazeeh, from Ali Al-Sanaany, who has narrated the following:

Abu Al-Hassan^{asws} wrote to him in a letter: ‘Do not say, when it reaches you from us^{asws}, or its link is to us^{asws}, that this is false, if you understand it differently, for you do not know why we^{asws} have said it and on which perspective, and description’.

(6) حدثنا احمد بن محمد عن محمد بن اسماعيل عن جعفر بن بشير عن ابي بصير عن ابي جعفر عليه السلام أو عن ابي عبد الله عليه السلام قال لا تكذبوا بحديث اتاكم احد فانكم لا تدرون لعله من الحق فتكذبوا الله فوق عرشه.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja’far Bin Basheer, from Abu Baseer, who has narrated the following:

Abu Ja’far^{asws} or from Abu Abdullah^{asws} having said: ‘Do not belie a Hadith that comes from anyone, for you do not know whether it is from the truth, and you will end up belying Allah^{azwj} on top of the Throne’.

تمت الكتاب المسمى ببصائر الدرجات

This completes the Book called Basaair Al-Darajaat